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**STUDIES IN THE HISTORICAL AND CULTURAL
GEOGRAPHY AND ETHNOGRAPHY OF GUJARAT**

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**STUDIES IN THE HISTORICAL AND CULTURAL
GEOGRAPHY AND ETHNOGRAPHY OF GUJARAT**

By

H. D. SANKALIA

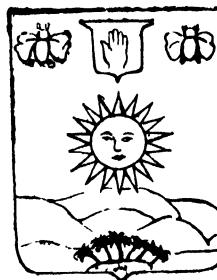
**DECCAN COLLEGE
Postgraduate and Research Institute
POONA**

STUDIES
in
THE HISTORICAL & CULTURAL GEOGRAPHY
and
ETHNOGRAPHY OF GUJARAT

(Places and Peoples in Inscriptions of Gujarat: 300 B.C.-1300 A.D.)

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1944

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To

F. J. RICHARDS, M. A., I. C. S. (Retd.),
My Teacher in the University College, London.

INTRODUCTION

These lectures were delivered under the auspices of the University of Bombay, by invitation, under the Thakkar Vassonji Foundation, in November 1944 and were to be published by the University. Owing to the war and the rising cost of paper and printing, the University could not do so all these years. At the writer's request the University authorities have now permitted the Deccan College Postgraduate and Research Institute, Poona, to publish the lectures on certain conditions. He is grateful to the University for granting permission and to the Director of the Institute for including the lectures among its publications.

Though the material of these lectures was collected several years ago, it was worked out at the Institute. Here the writer had the benefit of Dr. S. M. KATRE's advice at every stage of his work, particularly in the study of the linguistic aspect of modern and ancient place-names. The writer is keenly aware of his obligations to him for his help and takes this opportunity to show him his gratitude. He is also thankful to Dr. SUNITI KUMAR CHATTERJI of the Calcutta University for going through the lectures after they were delivered and making several suggestions. All these have been acknowledged in the footnotes. Likewise he has to thank Professors Khan Bahadur A. K. SHAIKH and C. H. SHAIKH for elucidating the etymology of certain Arabic and Persian words.

The writer is also highly indebted to the Political Secretary, Baroda State, for lending the Gujarati Census Reports of the State, and to Professor G. H. BHATT for obtaining for him an old map of Gujarat. But for the help from these sources, the reconstruction of the old territorial units in Caulukyan Gujarat would have been almost impossible. Had similar data been available from other States in Gujarat and Kathiawar it would have been possible to reconstruct, to some extent, the territorial units prevalent under the earlier dynasties.

The second lecture was illustrated with a specially prepared map, showing the reconstruction of the *Sārasvata Mandala* of the Caulukya

INTRODUCTION

period and its relation to the present-day Mehsana *Prānt*. The map showing the reconstruction of the Caulukya Empire as well as the one dealing with the distribution of ancient place-names suffixes and their modern equivalents was prepared later. For the present the latter explains only the place-names comprised within the territory of H. H. the GAEKWAD of Baroda. It does not include those in the British Districts and other States. For, no suitable Gujarati maps and directories of these areas have yet been available. Though it is hoped to fill up this deficiency in the near future, as a sample survey the map adequately explains the place-name suffix peculiarities and physiographic features of different parts of Gujarat and Kathiawar. The final copies of these maps were prepared from the writer's originals by Messrs. S. M. KETKAR and ZAINUDDIN SHAIKH respectively. The writer very much appreciates their interest in such work and is thankful to them for their assistance. He is also thankful to Pilu F. VAKHARIA for her help in preparing the footnotes for the press.

The names of *Brāhmaṇas* and places from Gurjara, *Rāstrakūṭa*, Maitraka and other pre-Caulukya records had been listed and arranged in the form of appendices. For fear of increasing the bulk of the book, and because not many of these place-names have been identified, they have not been published. The author acknowledges his indebtedness to the University of Bombay for the grant-in-aid received by him from the University towards the cost of this book.

Sri Aurobindo Ashram,
Pondicherry.
20th May, 1948

H. D. S.

LIST OF ABBREVIATIONS

<i>ABORI</i>	Annals of the Bhandarkar Oriental Institute, Poona
<i>AIOCR</i>	All India Oriental Congress Reports
<i>AOR</i>	Annals of Oriental Research, Madras University
<i>BDCRI</i>	Bulletin of the Deccan College Research Institute, Poona
<i>BPSI</i>	Bhavanagar Prakrit and Sanskrit Inscriptions
<i>BSL</i>	Bulletin de la Société de linguistique de Paris
<i>CII</i>	Corpus Inscriptionum Indicarum
<i>EC</i>	Epigraphia Caranatica
<i>EI</i>	Epigraphia Indica
<i>GOS</i>	Gaekwad Oriental Series
<i>HIG</i>	Historical Inscriptions of Gujarat by G. V. Acharya, Bombay
<i>IA</i>	Indian Antiquary
<i>IHQ</i>	Indian Historical Quarterly
<i>JA</i>	Journal Asiatique
<i>JASB</i>	Journal of the Asiatic Society of Bengal
<i>JBBRAS</i>	Journal of the Bombay Branch of R.A.S.
<i>JBU</i>	Journal of the Bombay University
<i>JDL</i>	Journal Department of Letters, Calcutta University
<i>JGRS</i>	Journal of the Gujarat Research Society, Bombay
<i>JRAS</i>	Journal of the Royal Asiatic Society, London
<i>JUPHS</i>	Journal of the United Provinces Historical Society
<i>JVS</i>	Journal of Vedic Studies
<i>NIA</i>	New Indian Antiquary
<i>PO</i>	Poona Orientalist
<i>RLARBP</i>	Revised List Antiquarian Remains Bombay Presidency

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Lecture I

NATURE OF THE SUBJECTS AND SOURCES

Previous Series of Lectures

THE Thakkar Vassonji Madhavji Lectureship is a comparatively young lectureship, particularly when we think of the Wilson Philological Lectureship founded in this University in 1877. Though thus 50 years younger than the Wilson, The Thakkar Lectureship, since its inception in 1929 due to the donation of Rs. 35,000 from the estate of the late Mr. Vassonji Madhavji for the purpose of encouraging studies in Gujarati literature and history, has attracted a number of scholars. The late Prof. N. B. DIVATIA gave these lectures for the first time in 1930 on "Gujarati Literature". Mr. DIVATIA was followed by Dewan Bahadur K. H. DHRUVA who lectured on "The Evolution of Verse in Gujarati Literature". In 1931-32 Khan Bahadur Prof. M. S. COMMISSARIAT spoke on certain aspects of Late Mughal Rule in Gujarat. Muni JINAVIJAYAJI confined himself next year to the geographical, political and cultural aspects of Gujarat. Since 1933,¹ excepting Mr. MUNSHI's lectures on "The Early Aryans in Gujarat", the lectures in this series have been delivered on some aspects of Gujarati literature. As considerable original work was done in this literature, it naturally dominated the field.

When the University invited a worker like me to deliver a course of five lectures in this series, I thought that the University wanted that there

¹ Other lectures in the series were : Dewan Bahadur K. M. JHAVERI, "The Present State of Gujarati Literature" (1933-34); Prof. B. K. THAKORE, "Narmad, Kalapi and Govardhanram" (1934-35); Prof. R. V. PATHAK, "Tendencies in Modern Gujarati Literature" (1935-36); Mr. A. F. KHABARDAR, "The Art of Composition in Gujarati Poetry" (1937-38); Pandit Bechardas DOSHI, "The Development of Gujarati Language" (1938-39); Mr. Ramanlal V. DESAI, "Gujarati Literature" (1939-40); Mr. J. E. SANJANA, "Gujarati Literature" (1940-41); Mr. Jhaverchand K. MEGHANI, "Gujarati Folk Literature" (1941-42).

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should be some change in the subject, for otherwise there were a number of other distinguished Gujarati scholars, much older than myself, who could have stepped into my place today.

Why not archaeological subject ?

If the University expected me to speak on some aspects of archaeology of Gujarat, I think I would disappoint them. For though I have been a student of Gujarat's prehistoric and historic archaeology, I have not selected for this series any aspect of the archaeology of Gujarat. This is due to a number of reasons. In the first place, what I have to say on Gujarat's historic archaeology is already published; those interested in it can well refer to my book. My recent work on pre-historic archaeology of Gujarat, accomplished with the assistance of two colleagues Dr. B. K. CHATTERJEE and Mr. V. D. KRISHNASWAMI and with the financial support of the University of Bombay is about to be published by the Baroda Government.¹ It was thus with a desire not to repeat what has been published or is about to be published that I do not wish to speak today on any aspect of the archaeology of Gujarat.

Historical and Cultural Geography and Ethnography of Gujarat

Some hitherto untrodden field in Gujarat history or culture had to be chosen. And I thought of "the Historical and Cultural Geography and Ethnography of Gujarat" or "Peoples and Places in Gujarat Inscriptions".

The study of place-names as well as those of peoples mentioned in inscriptions has not been attempted so far in the manner in which I have done. Therefore before I refer to what has been done in these subjects in Gujarat or in India, I would explain to you what I mean by the "Cultural Geography and Ethnography of Gujarat".

What is Geography?

Geography, as is now well known, does not mean a knowledge merely of the physical forms of the earth's surface. In its widest and fullest significance it is a science of the earth's surface, form, physical features,

¹ See *Investigations into Prehistoric Archaeology of Gujarat*, Shri Pratapa Simha Rajyabhisheka Granthamala, Memoir No. IV, 1946.

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natural and political divisions, climate, productions, population etc. Thus depending on the emphasis laid on its various aspects, we have physical geography, political geography, economic geography, mathematical geography and so on and so forth.

Cultural Geography of Gujarat

By "Cultural Geography of Gujarat" I have in view a knowledge of the political and administrative divisions of Gujarat, a knowledge of the significance of the place-names, modern and ancient, a knowledge of the distribution of population as gathered from the number and situation of villages, a knowledge of the language in which the place-names are given in inscriptions.

What I aim at and expect from a study of inscriptional place-names can be best explained by a few illustrations.

Necessity for Study of Inscriptional Place-names

Let me take first the question of political and administrative or territorial units now discussed in India. We all know that the modern provinces are not grouped or formed on any cultural basis—linguistic, racial or otherwise. They all grew up as administrative necessity dictated. The major divisions of a province are called districts (*jillās*) *zila*, and the minor sub-divisions are called *tālukās* or *mahāls*. The former comes into the English language from the original Latin word *districtus*, whereas the words *tālukā* and *mahāla* have been inherited from the Muslim rulers of India. These foreign influences have been so great, that none of us perhaps could give a pre-Muslim name for a unit corresponding roughly to a *tālukā*. It is, therefore, worth investigating what the ancient territorial divisions were, whether they were made on linguistic or fiscal and administrative basis, and what their limits were. How far the natural boundaries, such as rivers and mountains, were taken into consideration in defining a unit like a *tālukā*, a district or a province.

These investigations have been attempted by identifying most of the place-names occurring in the inscriptions of the Caulukyas or Solankis of Gujarat. Likewise an interpretation of the place-names, both ancient as well as their modern equivalents, has also been attempted. The necessity and urgency of such a study require no emphasis.

Perhaps a few persons of the modern generation know how Bombay was originally so called and why and what were the real names of places which are called Benares, Muttra, Baroda etc. If by some ill-luck, all our Indian indigenous records are lost, and records giving only the modern anglicised versions of place-names remain, we shall have after a few centuries, some funny explanations of the name of Bombay. Even now when I hear an Anglo-Indian or Indian Christian calling *Bhāyakhālā* as "Byculla", *Kalyāṇa* as "Kelyan" my feelings revolt though I know that we are all guilty in some way or other when we have discarded *Mumbāī* and adopted "Bombay". But it is this one word *Mumbāī* which, if it survives, will tell the future generations that the present Bombay was originally a fishing village inhabited by the Kolis, who called a part of the island *Mumbāī* after their family or village goddess *Mumbādevī* (*Mumbāī*)!¹ Thus Baroda comes from *Vadodarā*, which is derived from Vatapadra—a place having a *Vata* (Banian) tree. Now what does this signify? A belief in or worship of trees, supposed to be a non-Aryan custom, or is it something else? or nothing, merely a name?

For a proper understanding of these things, a study of the prefixes and the suffixes as well as the study of the body proper of the place-name is required. When such studies are made and the places plotted on a map, certain regional or geographic groups will stand out. These when correlated with our knowledge of the religions, customs and ethnic groups existing in these areas will lead perhaps to the understanding of either, or to some other knowledge.

It is not unlikely that such studies will bring to light the ethnographic basis of the place-names, and thus lead to the ethnographic or ethnic distribution of the people and their original religious beliefs.

Similarly a study of the place-names from linguistic point of view may inform us of the actual language spoken and written by the people and the political and cultural forces that existed during the period, or of various elements that go to form the present language. Further a

¹ Dr. B. A. SALETORE has attempted a novel explanation of the word. But it is based on an incorrect and careless reading of an English translation of the *Mirat-I-Ahmadi* and subsequent wrong deductions. See *JUB*, January 1944, 1-9 and my refutation of it. *Ibid.* January 1947.

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comparison of the ancient place-names with their modern equivalents will point out not only the linguistic reasons that have been responsible for their modern equivalents but such a linguistic study of place-names might also reveal the form of ancient Gujarati and its development. Let me take again the example of 'Bombay'. We Indians call it *Mumbai*, *Bambai*, and its anglicised form is *Bombay*. The word *Bombay* will point to a future student of historical linguistics not only its political import, but the linguistic and the racial causes or factors that contributed to the coining of the word "Bombay". In a similar way I have tried to interpret the old names by identifying and comparing them with their modern equivalents.

Cultural Ethnography

Let me now explain what I mean by the word "Cultural Ethnography." Ethnography and Ethnology in their strictest sense pertain to a scientific description of races of men, their characteristics and their relation to one another. It must at once be conceded that I do not propose to attempt such a scientific description of the ancient peoples of Gujarat or their physical characteristics. What I aim at is an insight into the formation and characteristics of the various *varṇas* and castes, their mutual relationship, their religious beliefs and customs by an examination of the names of the people occurring in inscriptions, in conjunction with their *gotras*, profession, position in society and the religion they profess; their places of residence and the places to which they migrated. Such an enquiry may justly be described "Studies in Cultural Ethnography", because it is an attempt to systematize the scattered information about certain people and their cultural characteristics as opposed to their physical characteristics, by the utilization of cultural descriptions and not by a study of material culture.

Significance of Personal Names

My point of view can be best explained by taking a few examples from our modern life. As I have said elsewhere, while studying the personal names of the ancient Deccan, that personal names have a cultural significance, though usually these names being proper names are regarded non-connotative or having the least connotation. Very often they are significant names. The names may signify the religion

or religious tendencies of the persons bearing the names or of the age; they may also signify the prevailing political and social conditions—customs and fashions—of the time. To take a few concrete instances from our own history. The name 'Jawahar' may have been common among the Hindus of U. P., long before the Civil Disobedience Movement, but it is only since the rise of this movement that it has become common in Gujarat. Likewise names of flowers and seasons borne by many boys and girls among the present Gujarati generation can be traced to the influence of Bengali contact through revival of interest in Sanskrit literature, national movements and lastly the cinema. Previous to this, some 30 years ago, names in the Gujarati Bania community were given after the names of virtues: *Dhiraj*, *Sānti*, or auspicious occasion (*Maṅgal*), or gems: *Mānek* (ruby), *Motī*, *Hirā* etc. A future historian writing about our own times is sure to be struck by the great cultural divergence in the names of the boys and girls of the present generation and those of their fathers and mothers. And even if most of the material of our period perishes and only the names remain he will be able to arrive at some conclusion regarding the cultural movements of our age.

The names of the boys and girls and surnames of the present generation will not help in understanding the caste, *varṇa* or religion to which he or she belongs. For these have well-nigh disappeared and are fast disappearing and few care to preserve such traces. The names and surnames will at the most reveal to a future student the great political forces passing through the country. But what will he make out of such names as *Aśoka* *Harṣa*? Perhaps he might regard such a person super-Buddhist, a great *Kṣatriya*, in absence of any other evidence.

Fortunately we are not likely to commit such an error, because the people (I propose to study) have taken care to leave data which can control our deductions. Of course this will be to the extent to which race mixture (*varṇasamkara*) had not taken place, depending upon the political, social and cultural influences of the respective periods under review. For as M. M. P. V. KANE¹ has shown, even before the time of *Viṣṇu Dharmasūtra* (c. 100 B. C.—100 A. D.), numberless

¹ *History of Dharmasāstra*, II. 1. 58.

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castes and sub-castes had been formed. And the idea of *varṇa* which was originally based on race, character, culture and profession, was gradually replaced by the system of *jāti* (caste). This laid emphasis on birth and heredity. The word *jāti* in the sense of caste hardly ever occurs in the Vedic literature. But it can be traced back through later works to the *Nirukta* where the term 'Krṣṇajātiya' occurs.¹

It is the aim of these studies to trace this development of caste through epigraphic evidence. Its value, I find, was anticipated by Dr. GHURYE when he said,² "The idealistic point of view on caste system is provided by writers like *Hemādri*, while the inscriptions and travellers' accounts reveal some of the realities of the times."

Results expected from such a Study

In this examination of the names of kings and peoples from the earliest times (about 300 B. C. to 1300 A. D.) we can have some idea of

- (1) the religious forces prevailing at certain periods,
- (2) the names and their relation to laws on naming and caste, religion of the people and profession,
- (3) the original habitat of certain present-day castes and their probable ethnic origin, and
- (4) the probable origin of certain surnames.

Place-Name Study Outside India

Such a study of place-names and names of people has not been attempted before in India. In Western countries, however, specially in Scandinavia and England as also in America, place-name study has received considerable attention. Almost every county of England has a book devoted to the study of its names. These have made manifest not only the various political and cultural factors that lie behind a certain place-name, but have also pointed to the hidden archaeological importance of the place. I expect similar results to follow from the study of place-names in India.

¹ *History of Dharmasāstra*, p. 55; ROTH, *Yāska's Nirukta*, 173.

² *Caste and Race in India*, 39.

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In India

In India, though large scale studies of place-names have only recently been undertaken, some of the old scholars, FLEET and BUEHLER in particular, had pointed out the importance of preparing a historical geography from the identification of place-names mentioned in inscriptions. These suggestions have remained unheeded partly for want of initiative on our part, and partly for want of suitable facilities. Linguistic interpretation of place-names and their cultural significance was dealt at some length by Dr. S. K. CHATTERJI¹. His pupil, Krishnapada GOSWAMI² has followed up this study in great detail, but his study does not envisage the reconstruction of political geography and other aspects. Mr. Setti PILLAI³ seems to deal with modern South Indian place-names only; whereas Messers BHAYANI⁴ and SANDESARA⁵ have confined themselves to a linguistic study of certain names in Gujarat. SANDESARA has tried to explain the suffix or ending in certain groups of place-names which were merely touched by Prof. DIVATIA in his Wilson Philological Lectures. This attempt, though on a very small scale, to understand the modern place-names in Gujarat is welcome. It shows that such studies when not based upon the identification of ancient place-names do not yield the desired result. When a modern name is examined merely from a linguistic point of view, its real historical evolution cannot be satisfactorily traced, for we have no known ancient data to compare with. It is, therefore, of prime importance that a given name must be identified with certainty, not merely on the ground of similarity of names, but with respect to its position as mentioned in an ancient record.

After this identification is obtained, the names should be studied by a historian and a student of linguistics. Then only full justice can be done to the subject.

¹ *Origin and Development of the Bengali Language*, I. 64-67, 68, 74, and 179-88.

² *Journal Department of Letters*, University of Calcutta, 1943, 1-70.

³ *Annals of Oriental Research*, University of Madras, IV. (1939-40), 24-36; V (1940-41). 1-34.

⁴ *Journal Gujarat Research Society*, IV (1942), 119-29.

⁵ *Ibid.* V. (1943). 148-56; 157-58.

Before I discuss my data and conclusions it is necessary to give an idea of the material—the sources—on which these are based in their proper geographic context.

Gujarat: Its Present Boundaries and Ancient Divisions

What we know as Gujarat today is the country extending roughly from Mount Abu in the north to Daman in the south, from Dwarka on the Arabian Sea in the west to Godhra or Dohad in the east, that is, the country bounded on the north by the desert of Marwar, on the north-west by the Great Runn of Cutch, on the west (if Kathiawar is included) by the Arabian Sea, on the south by the Deccan plateau which almost abuts on the coastal plain between Daman and Dahanu, on the east by the gorges of the Narbada and the Tapti, with Satpura in between, on the north-east by the Mewar and Malwa plateaux.

In the manner in which it is ruled today or was ruled after the 11th century, it was never ruled by one king, as far as we know from the earliest times to the 10th century, nor was the whole land or country as above described was called Gujarat. The country south of the *Mahi* or at times south of the Narbada up to the Purna or so far as Daman was called *Lāṭa*, while, it appears, that *Anaritta* was the name of the country extending from Kaira to Palanpur or Vadnagar in the north, and including Dwarka in the west. The rest of the country, viz., the southern portion of the present Kathiawar peninsula was called *Surāṣṭra*, as it is even now known by its Prakrit name as *Sorath*.

Thus *Lāṭa* corresponded roughly with Southern Gujarat;¹ *Anaritta* with the Northern but included most probably parts of Northern Kathiawar, while *Surāṣṭra* corresponded with Southern Kathiawar.

If we leave out the pre-historic and the Puranic periods, about which we do not know much, the first historical fact we have is that 2300 years from now, in about 300 years before Christ, practically the whole of modern Gujarat formed a part of the Mauryan Empire, and

¹ According to Dr. CHATTERJI, “*Lāṭa* also would appear to have included Southern Sindh, which is still called *Lāṭ* (लाट) as opposed to *Vicoli* (विचोली) or Central Sindh, *Siraiki* (सिरैकी) or Northern Sindh. Compare *Larike* <*Lāḍikā*, <*Lāṭikā*, the Greek transformation of the name for the country of Sourthern Kathiawar, with its capital *Barakhe* <*Dvārakā*”. (Compare *Periplus of the Erythrean Sea*).

Surāṣṭra was governed by *Pusyagupta*, under *Candragupta* and by a *Yavana* *Tuṣāspa* under *Āśoka* respectively. Who the other governors (*rāṣṭriya*) of *Lāṭa* and *Anartta* were we do not know.

Of this period we have only the edicts of *Āśoka* carved on a boulder on the way to Mount Girnar. These edicts however do not contain any names of places nor of people within Gujarat. The names of the governors *Pusyagupta* and *Tuṣāspa* are given in a record of the subsequent period, viz., in the inscription of *Rudradāman* which is also carved on the boulder mentioned above. I should mention here that during the interval between the *Maurya* and *Kṣatrapa* rule in Gujarat, the period from 180 B.C. to B.C. 100, the Indo-Greeks probably ruled over parts of Gujarat and Kathiawar. But of these rulers we have no records, except coins which are found at many places in Gujarat and Kathiawar.

The Indo-Greeks were driven out by the *Sakas*, a Central Asian people who entered India from the north and north-west and soon spread over almost the whole of northern India. Under *Rudradāman*, a *Kṣatrapa*, probably one of their branches obtained suzerainty over Western India, the whole coastal strip, from Konkan in the south to Cutch in the north, and inland spreading as far as and including Malwa.

Gujarat and Kathiawar remained under the *Kṣatrapas* for about 265 years—from A. D. 125 to A. D. 390—at the end of which period these parts were conquered by *Candragupta II*. Of these—the *Sakas*—we have 12 stone inscriptions, all found from Cutch and Kathiawar. Unfortunately these inscriptions contain very few names of people and places. Nevertheless, the few names that occur enable us to trace the history of certain place-names ending in ‘*padra*’ such as *Raso-padra*.

As I said just now the *Guptas* replaced the *Kṣatrapas* in about 390 A. D., and ruled there for about 100 years. But only one record, an inscription carved on the boulder, which bears *Āśoka*’s and *Rudradāman*’s records at Girnar, is now known to exist which definitely testifies to the prevalence of Gupta rule in Gujarat and Kathiawar. This record belongs to the reign of *Skandagupta* who was the fourth of the Gupta kings, and ruled probably between 450 A. D. to 467 A. D. It tells us that *Skandagupta* had appointed one *Cakrapālita*, son of *Parṇadatta* to govern *Surāṣṭra*.

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At about this time southern part of *Lāṭa*, the country south of the Tapti, was under a small but independent dynasty, called in their inscriptions as the *Traikūṭakas*. Only three copper plates of this dynasty have so far come down to us. From these we know that the members of this dynasty, *Darhasena* and his son *Vyāghrasena* ruled the country roughly between Surat and Bombay from about 450 to 495 A. D.

When the Gupta empire broke up towards the close of the 5th century, several petty kings and generals, who were probably former vassals of the Guptas, tried to assert their independence, and carve out a kingdom for themselves from the ruins of the tottering empire, which once stretched from the eastern to the western ocean and from the Himalayas to the Vindhya, while the influence of its greatest rulers was felt beyond all the frontiers of India.

From its ruins arose the principality of the Gurjjaras around Broach, with *Nāndipuri* as their capital, of the Maitrakas at *Valabhī*, near Bhavnagar; of the *Gārulakas* around Dwarka, and perhaps of the Saindhavas at Ghumli near Porbandar; of the *Kaṭaccuris* north and south of the Tapti, who were soon replaced by the *Cālukyas* of Badami. Thus we have at least 5 to 6 small powers or generals who shared between them parts of Kathiawar and *Lāṭa*. Northern Gujarat, the portion extending from Kaira to Palanpur in the north was probably under the *Gurjara-Pratihāras* of Rajaputana. Small as these powers were, their records are the only sources which supply us with some details about the political and cultural history—administrative units and officers, names of places and *Brāhmaṇas* with their *gotras* and Vedic *sākhas* for over 200 years, from about 500 A. D. to 770 A. D.; while there is only one copper plate of *Samgrāmasimha*, a Senapati who ruled the country around Broach, before the *Kaṭaccuris*, and the Gurjjaras, in A. D. 540. Just after the Gurjjaras, a *Cāhamāna* dynasty ruled in the same region in V. S. 813=A. D. 757. Thus we see that the present Broach district had no less than four different dynasties, roughly between A. D. 550—A. D. 750.

Of the Gurjara dynasty at Broach we have so far only 17 copper plates, of which three are forgeries. These tell us that the dynasty ruled for about over 100 years from about 600 A. D. to 700 A. D.

The Maitrakas have left the largest number of records. No less than 100 copper plates are so far found, while there is one inscription on a potsherd.

The *Kaṭaccuri* dynasty in *Lāṭa* is represented by 5 copper plates. They ruled around Baroda or at Ujjayini from c. 590 to 610, when they seem to have been ousted by the Gurjaras and the *Cālukyas*.

Southern *Lāṭa*, the country south of the Tapti came under a branch of the *Cālukyas* of Badami, when their greatest king *Pulakesin II* drove out the *Kaṭaccuris* in about 610 A. D. From that time upto 750 this branch ruled here with the capital at *Navasārikā* or modern Navasari. Thus Northern *Lāṭa* had four and the Southern *Lāṭa* had three dynasties between 550-750 A. D.

Period of Great Changes

At about this period a tremendous change came over both Gujarat and Kathiawar. It was due to the changes in the political movements in the north and south.

I will first deal with the movements in the south. The *Cālukyas* who were masters of Southern Gujarat, Konkan, Karnataka and parts of Southern India, were ousted from that position by the *Rāṣṭrakūṭas*. This was a new Deccan-Karnataka dynasty. The world-famous Ellora caves were carved during their regime and under their direction. A member of this dynasty, Dantidurga defeated the *Cālukyas* and overran Gujarat as far as Kaira in the north. Soon after, under his successors, a branch of the dynasty was established at (Khetaka) Kaira. This and the later, the main or the Imperial *Rāṣṭrakūṭa* dynasty ruled practically the whole of the coastal strip of Gujarat for 200 years, from 770 to 970 A. D. Of the branch and the main line together we have so far recovered 19 copper plate inscriptions.

But the *Rāṣṭrakūṭas* could not hold the country beyond Ahmedabad, though at times their raids reached as far as the Gangetic Doab, and seized Kanoj (*Kānyakubja*). In these attempts they were frustrated by the *Gurjara-Pratihāras*, a dynasty which sprang up in Rajputana in the 7th century. Within a few decades it spread its sway over Malwa, N. Gujarat, Kathiawar, and the whole of Northern India, up to the Himalayan foothills, and parts of Bengal and Bihar. It is this power, the Gurjaras, which prevented the Arabs from

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penetrating further eastwards after they had raided and destroyed *Valabhi* and conquered Sindh in the 8th century.

We have no record of the *Gurjara-Pratihāras* themselves found from Gujarat, but from their other records we know that Northern Gujarat and Kathiawar formed a part of their vast empire. This fact is proved by the existence of the copper-plates of their feudatories in Kathiawar. These are of the year 900 A. D.

This dynasty represented by Balavarman and Avanivarman was not the only feudatory power of the *Gurjara-Pratihāras* in Kathiawar. Another such vassal dynasty, called *Cāpa* (*Cāvadas* of the present day) ruled near Wadhwan. We have only one copper-plate of this dynasty dated A. D. 917, while the Western coast of Kathiawar, around Porbundar was under a third vassal power, the *Saindhavas*. Only very recently six copper-plate inscriptions of this dynasty have been discovered. Their capital was at *Bhumulikā* or modern Ghumli.

This brings my survey of the sources almost to the end of the 10th century. As at the end of the 5th century and the 8th century, the Indian political scene again changed. The *Gurjara-Pratihāra* empire was destroyed in the north, as well as the *Rāṣṭrakūṭa* in the south and several new powers sprang up. In Karnataka the *Cālukyas* came back, whereas in Northern Gujarat, *Mūlarāja*, a general probably of the *Gurjara-Pratihāras*, but of the *Cālukya* family uprooted the small *Cāpa* family which was ruling at Anhilwad, and started an independent career. Owing to his former contacts with Rajputana, it was easier for him to conquer parts of this region from his base at Patan (*Anahilapāṭaka*) in the Sarasvati valley in Northern Gujarat. His descendants gradually extended the sway of the dynasty over *Lāṭa*, then over Kathiawar and Cutch and finally over Malwa and further northwards in Rajputana.

Under this dynasty, known popularly as Solanki, our present Gujarat came to be called by the name *Gurjara-māṇḍala* because for the first time the rulers identified themselves with the land over which they ruled. Though outsiders or foreigners they might be, they lived here and tried their best to encourage art, literature, trade and commerce. With the royal patronage and private enterprise the country flourished as never before and acquired a cultural and political unity. This was expressed by one word "Gujarat" or *Gurjara-māṇḍala*.

It is of this period principally that I would deal at length. For we have a fairly large number of inscriptions of the Caulukya dynasty, and a number of literary sources with which we can check the inscriptive evidence. For considering the total number of inscriptions, roughly 280, spreading over a period of 1600 years, from about 300 B.C. before Christ to 1300 A.D., and assignable to some 20 dynasties, we have about 100 inscriptions of the Solanki dynasty only. And unlike those of the Maitrakas of *Valabhi*, these 100 records do not contain stereotyped description of kings and names of *Brāhmaṇas*, but are comparatively richer and of diverse types.

I have been alluding to inscriptions which I have called sources of my information. It is necessary to know in some detail what these inscriptions are, and what their value is in reconstructing the past history and culture of Gujarat.

Inscriptions as Historical Documents

Inscriptions are writings inscribed either on stone, copper-plate, coins, pottery, terracotta, seals, or even palm leaves. These writings are not conscious attempts to record the history of a particular event itself of the past. In this sense they are not historical documents. Their main object is either to record

- (1) a donation by a king or a private individual to a *Brāhmaṇa* or to some other donee or a temple,
- (2) in eulogistic language the deeds of a king or a private individual,
- (3) the death of a king or an individual,
- (4) orders or commands of a king.

Types of Inscriptions

Thus depending upon the central theme of the inscription, we may divide the inscriptions of Gujarat into four broad classes:

- (1) Donative.
- (2) Eulogistic or *Praśasti* type.
- (3) Commemorative.
- (4) Rescripts.

The inscriptions of *Aśoka* at Girnar belong to the last class. These are rescripts on morality, asking people what they should do and not do.

Of the 12 *Kṣatrapa* inscriptions only one, the Junagadh or Girnar inscription of *Rudradāman*, is a *Praśasti*. The rest are commemorative or donative. Likewise Skandagupta's inscription at Girnar is a *Praśasti*.

Of the three *Traikūṭaka* inscriptions, one is purely donative and the two others are of a mixed nature—eulogistic and donative. All the Gurjara, *Cālukya*, Maitraka, Saindhava, *Rāṣtrakūṭa* and most of the Solanki inscriptions are exactly of a similar nature. But there are some, e.g., the Vadnagar inscription of *Kumārapāla*, which are pure *Praśasti*, while there are others which are purely donative or commemorative.

Whether written from a historical point of view or not, all the above described types of inscriptions mention incidentally certain facts which are useful and have been used for the last 100 years in reconstructing India's past. In a way it is good, for like a consciously written history we are not likely to get a biased account. Of course, this remark is not true of the *Praśasti* class of inscriptions. But even here by checking the grandiloquent praises of a king and his exploits, we are able to form a reasonable estimate of his character, the extent of his dominions and his relations with his contemporaries as well as the administrative, religious and social conditions of his time.

In the case of other types of inscriptions we are absolutely on a safe ground. For the aim and object of these inscriptions is to record details about the donor, and the object donated and the year, month, and day and the occasion on which it was donated. From each of the items we can visualise more or less fully, the prevailing tendencies in the use of an era, belief in auspicious occasions, fashions, and style of writing, and the existence of certain cults¹.

Attempts have been made by me and others before me to form some idea of the method of administration and administrative units. But so far no attempt has been made to fix the size of a territorial or administrative unit, the size, the character and nature of the population, and from the study of both of these, the nature of the spoken language and the changes it has undergone in the last 1000 years.

For this purpose I have selected only the inscriptions of the Caulukya dynasty for they offer us data in a manner which can be satisfactorily worked out.

¹ See SANKALIA, *The Archaeology of Gujarat*.

Special Features of Caulukya Records

The points in which these records differ from the earlier records are these: First as regards the object donated which is usually a piece of land or a village. Some of the earlier grants merely mention the village, which makes it almost impossible to identify the village. Some others define the boundaries and while doing so mention the villages on its four sides. This makes the task a little easier. Most of the *Valabhi* grants are like these. Others go a step forward and mention the larger units in which the village is comprised. While these details are welcome what is required is that

- (1) the village donated,
- (2) the large unit of which it forms a part,
- (3) its boundaries,
- (4) the place or part from where the grant is made, should be given.

Further, these details we should have for a certain unit, for a number of years, and not once in a while, and secondly not for one unit only but all the contiguous units, so that we can form a correct idea of the limits of each unit.

For example, we cannot know the size of the Poona Taluka and Poona District unless we have got a fairly good idea of the number of villages in the Poona Taluka as well as the number of other talukas which go to form the Poona District.

Fortunately such details we get in a few inscriptions of the Caulukyas or Solankis from which we can form an idea of the size of the administrative units and distribution of population of parts of Northern Gujarat, which are now within the Baroda State. These are discussed in the second lecture.

Lecture II

HISTORICAL GEOGRAPHY

IN the first lecture I discussed briefly the sources of my information, having first explained the aim, and the method followed in the preparation of these lectures. The sources were mentioned in their proper chronological and political context. In this lecture I propose to reconstruct the administrative divisions of the Caulukya or Solanki empire.

In order that we may follow clearly the process of the formation and governance of this empire I would go back to this period tracing briefly the formation of the administrative divisions during the British, Maratha and the Muslim rule in Gujarat. This method, I think, will make the understanding of the past easier.

Present Divisions of Gujarat

The Bombay Presidency, as constituted at present, includes practically the whole of Gujarat proper. For the collection of revenue and other administrative purposes it is divided into several districts or *jillās*. Thus we have beginning from the north the following districts:

Ahmedabad, Kaira, Panch Mahal, Broach and Surat. Each of these districts is further divided into subdivisions, which are locally called *tālukās*. I do not know if there is any English word for this smaller unit. Each *tālukā* consists of a certain number of villages. A village is thus the lowest unit.

It may be asked, "what was the basis on which the British fixed the size of their district and *tālukā*?" Two things might give us the clue. First the comparison of the size of a district with the size of the *jillā* or similar units during the Mughal rule. We need not consider the practice prevalent during the Maratha hegemony over Gujarat. For though they might have introduced some changes in the Deccan proper, as far as Gujarat and other provinces are concerned, they had hardly

the time or suitable atmosphere to try new forms. During their first raids they were concerned with the collection of one-fourth of the revenue by some means or other; during more peaceful times, I think, they were content to allow old forms to continue.

These old forms of administrative machinery were those prevalent under their—Marathas’—predecessors, viz., the Mughals.

Divisions under the Mughals

The first Mughal rulers, Babar and Humayun, had to establish themselves firmly in the land, so they could not even think of any innovations. Conditions were different with Akbar. After having consolidated and enlarged his forefathers’ empire he began its systematic reconstruction. But even in this he stuck to old forms wherever necessary. Thus we are told that there was nothing new, except the redistribution of the provinces. The creation of a *sūba* seems to be a Mughal innovation, but its divisions into *sarkārs* was not. For under the Sultans of Gujarat the province of Gujarat was divided into 25 *sarkārs*, and Akbar divided it into 16 *sarkārs*. The whole empire was organised into divisions.

Each division was called a *sūba*. This *sūba* was thus equivalent of the present day British province. The *sūba* was further sub-divided into *sarkārs*. The *sūba* of Gujarat was divided into the following *sarkārs*:

- (1) Ahmedabad, (2) Pattan, (3) Baroda, (4) Broach, (5) Champaner, (6) Godhra, (7) Nanded, (8) Surat, and (9) Sorath.

On comparing these divisions with the present divisions of Gujarat, it would be clear that with the addition of the territories of the Baroda and Rajpipla states in Gujarat and Kathiawar to the 6 British districts, both the divisions would be almost identical. In fact it should be so. For excepting some minor States which existed even in the Mughal and pre-Mughal days, the English and the Gaikwads seem to be sharing between them the old Mughal *sūba* of Gujarat.

The British organised their portion into five districts as mentioned before, whereas the Gaikwad formed his territories into a small “empire” and divided it into three or four “*prāntas*”, each under a *sūba*. Here is a slight misapplication of the word, originated perhaps by the English. The *sūba* is an Arabic term for a province; the person in charge of it was and should be called a *Sūbādar*, according to the tradition.

Under the Surs, the predecessors of the Mughals, the largest administrative unit was known by the name of the country or the capital. Next to it came *sarkār*, corresponding with the earlier terms *shiqq*¹, *khiṭṭa* and even *iqta*. The *sarkār* is supposed to be introduced by the Surs, but there is no direct evidence.²

As under the previous Muslim rulers, so also under the Mughals each *sarkār* or district was further sub-divided into *parganas*. It appears that the division of a *sarkār* into *parganas* was on territorial basis only; each *sarkār* and *pargana* was divided into *mahāl* (plural of Persian *mahāll*, place) for fiscal purposes. This system is still continued by the British as well as by the Gaikwad. For they have allowed their smaller subdivisions—fiscal and territorial—to be called *mahāl* or *ta'alluque* (*tālukā*).

Administrative Units under Delhi Sultans

Thus we see how our present administrative system is partly inherited from the old Mughal and pre-Mughal traditions. But it is in part only. For both we and the Mughals have discarded the older names of large divisions. *Shiqq* was one of them. It was applied by the Sultans of Delhi after they consolidated their Indian conquests into an empire in A.D. 1193 with Qutb-ud-din Aibak or with Iltutmish, who was the first to receive the investiture from the emissaries of the Caliph Mansur in A.D. 1229. We are told that “the provincial administration was a replica of the central government...the unit of administration was the village; villages were grouped into *parganas*, and the latter into *shiqqs*. The *shiqqs* and some provinces came to be known as *sarkārs* towards the end of the period.”³ This *shiqq* and its sub-division *pargana* have disappeared from use in modern Gujarat, though the words *ta'alluqa*, *mahāl* and *zila* have become part of the Gujarati language. Under the Tughluqs, every province (*iqlīm*) was divided into a number of districts, and district (*shiqq*) was sub-divided into towns (*madīnah*), and every

¹ “शिकदार” *Sik-dār* (officer collecting the revenues of a district) is a Bengali surname now. S. K. C.

² TRIPATHI, R. P., *Some Aspects of Muslim Administration*, 1936, 309; also QUANUNGO, K. R., *Sher Shah*, 1921, 351, 354, 357.

³ QURESHI, *Administration of the Sultanate of Delhi*, 11.

town had as its dependency a *sadi*, a collection of 100 villages or *pargana*. *Sadi* was the lowest administrative unit.¹

I was anxious to find out how the various Muslim rulers—the Sultans of Delhi, including Sher Shah, the Sultans of Gujarat and the Mughals had brought the various names for territorial and fiscal units into use. For it would be interesting to know whether these terms are Arabic, Persian or Turkish in origin and whether these were used by the Muslim emperors outside India prior to the coming of the Muslims to India or whether they had none or few of such divisions and sub-divisions and were inspired to coin them on the analogy of the existing Indian names.²

My information on these points does not go far.

The *pargana* is supposed³ to be the Indian name for an aggregate of villages. The first reference to it is said to be in the chronicles of the Sultanate of Delhi, viz., *Tārikh-i-Firuz Shāhi*. In the XIV century it partially superseded the unit *kaṣba*. Both Sher Shah and Akbar retained this unit, which was smaller than the *sarkār*.

What the *Encyclopaedia* means by saying that it is “an Indian name,” and further that “in all probability is based on still more ancient divisions in existence before the Muslim conquest” cannot be clearly understood. The word is not met with in pre-Muslim works.⁴ Probably what it means is that the size of the *pargana* was coextensive with that of a pre-Muslim Indian unit.

Like the *pargana*, the smallest fiscal unit under Akbar was also called a *mahāl*. It is an Arabic word, meaning originally a place where one makes a halt. In Persian and Hindustani it came to be called *muhulla*,⁵ and in Gujarati *mahāl*.

¹ Agha Mahdi HUSAIN, *The Rise and Fall of Muhammad Bin Tughluq*, 1938, 224.

² According to SARKAR, the Turkish conquerors brought with themselves to this new home, the type of administration which had long been known to extra-Indian Muslim countries as the model, viz., the administrative system of the Abbasid Khalifs of Iraq and the Fatimid of Egypt.” *Mughal Administration*, 6.

³ *Encyclopaedia of Islam*.

⁴ According to Dr. CHATTERJI, it is a Persianised Sanskrit word. *Pragana* > *Parganah*, while Professor SHAIKH considers it a Persian word. Its transliteration is given as suggested by the latter.

⁵ *Encyclopaedia, op. cit.* 110.

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Sūba also is an Arabic substantive from the root *sūba* meaning primarily a collection, a heap of wheat etc. In Akbar's time the great provinces which were previously called by such words as *shīqq* or *khitṭa*, came to be called *sūbas*.¹

By a strange paradox, in the Baroda State, its "province" is called a *prānta*,² a purely Sanskrit word, while their heads are called *sūbas*, which is wrong and should be *Sūbadārs*, or more strictly *Prāntādhipatis*.

The origin of the words *kaṣbā*, *shīqq*, or *khitṭa*, *zilā* and *tālukā* (*ta'* *alluka*), which are all Arabic, and *sarkār*, which is Persian, cannot be satisfactorily traced at present.

Territorial Units In Pre-Muslim India

Pre-Muslim India had a wealth of such units each connoting a certain aspect of the size of the land from the earliest historical times.

Pre-Mauryan literary sources like *Pāṇini*, speak of *jānapada*, *maṇḍala*, and *viṣaya* as territorial or political units, or sometimes as 'country' in general. In a similar sense they are used by *Kauṭalya*. Historically the earliest empire that we know of is the Maurya empire. Unfortunately we have no detailed knowledge how this vast empire which included Peshawar in the north and parts of Mysore in the south and Bengal and Kathiawar on the east and west was divided into provinces.

Maurya Period

In the edicts of *Āśoka* we find the units *jānapada*, *viṣaya*, *āhāra*, *pradeśa* and the terms 'Rāṣṭrika' and 'Raṭhika', i.e. officers governing a *rāṣṭra*. Why *maṇḍala* which is discussed at length by *Kauṭalya* does not occur even once is rather strange, unless it be explained that *maṇḍala* is used by *Kauṭalya* in the sense of an independent kingdom. And the edicts, though referring to such frontier kingdoms refer to them by their proper name or names of the people, and not by the qualifying words as *deśa*, or *maṇḍala*. It appears that the independent or ruling but tribute-paying kingdoms were called *maṇdalas*, whereas the provinces under the emperor were called *jānapadas*. These were probably

¹ *Encyclopaedia, op. cit.* 490.

² It has never been used in ancient India for territorial units, except for describing frontier kingdoms as in the Allahabad Pillar inscription of Samudragupta.

sub-divided into *rāṣṭras*. The former were under "viceroys," and the latter under governors called *Rāṣṭriyas*. There were viceroys at *Takṣa-*
śilā, *Ujjayinī*, and *Suvarṇagiri* (in Mysore State). The *Rāṣṭriyas*—
Puṣyagupta and *Yavana Tuṣaspha* under *Candragupta* and *Āsoka*
 respectively were probably under the viceroy of Malwa. If thus *rāṣṭra*
 stood for a province, its further sub-divisions were *viṣaya*, *pradeśa*,
āhāra and *grāma*, each unit smaller than the preceding unit.

Two centuries later, round about the Christian era, as the epigraphs tell us, the unit *āhāra*, larger than the village (and *pathaka*, which we meet later) and perhaps equivalent of our district was current practically throughout India. The unit larger than *āhāra* was perhaps the *rāṣṭra*, and smaller *pathaka*. Thus we know of *Sātahani-rattha* (*rāṣṭra*?) from an early Pallava plate,¹ and *Kammaka-ratha* from a Jagayyapeta inscription,² and the Ujeni (*Ujjayinī*)-*āhāra*,³ *Govadhana-āhāra*,⁴ *Māmala-āhāra*,⁵ *Sopāraka-āhāra*,⁶ and *Kāpura-āhāra*,⁷ from the Sanchi Stupa, Nasik and Kanheri cave inscriptions. The four last mentioned *āhāras* would constitute probably the modern districts of Nasik, Thana and Poona.

Before proceeding I may mention here that of all these units only *āhāra* seems to be originally a fiscal unit, the word having been derived from *V hr + ā*, meaning to offer, in this case some form of food, the produce of land, later other taxes. Its smaller part was called *āharanī*, as we know from later epigraphs of the Maitrakas. The rest,—*viṣaya*, *patha* and *pathaka* seem to be originally territorial units, later becoming both territorial and fiscal. *Viṣaya* is mentioned by *Pāṇini* as a territorial unit.⁸ *Patha* or *pathaka* originally meaning road, course, reach, must have gradually come to mean "area within certain reach". Thus *Dākṣinā-* and *Uttarā-patha*. *Pathaka* would be a dimunitive, meaning a smaller unit.

¹ LUEDERS, *EI*. X. Appendix, No. 1200.

² *Ibid.* No. 1202.

³ *Ibid.* No. 268.

⁴ *Ibid.* No. 1124.

⁵ *Ibid.* No. 1105.

⁶ *Ibid.* No. 988.

⁷ *Ibid.* No. 1133.

⁸ BOETHLING and ROTH, 6, 1248.

Gupta Administration

After the Maurya, the second well-known empire was that of the Guptas. Under them both the Central and Provincial Governments, it appears, were most carefully organized. At least the information at our disposal is such that we are able to picture before us, a much more complete and living organization than during any period either before or after the Guptas. Not only do we get to know how the far-flung empire was divided into various provinces, these into sub-divisions, and further sub-divisions but also how each unit was governed and in some cases who the administrator of each unit was.

The empire was divided into the central and provincial governments. We are not much concerned with the central government, or how the empire was governed as much as with the constitution of the empire into various provincial units.

In the eastern part of the empire the following territorial units were current:—*grāma*, *viṣaya*, *bhukti*, *khaṇḍa*, *deśa*, each larger than the preceding one. In the western the following territorial units were current: *grāma*, *pathaka*, *āhāra*, *viṣaya*, *bhukti*, *maṇḍala*, *rāṣṭra*(?). Of course, of the last we have no direct information from Gupta inscriptions.¹

This administrative system, handed down from a long past, and perhaps perfected under the Guptas was followed all over India with local differences in each small or large succeeding empire, or independent kingdom, or a vassal state until the establishment of the Sultanate at Delhi in A. D. 1193 or 1229.

Administrative System in Gujarat

What was the system prevalent in Gujarat? Was it in any way different from the Gupta administrative system?

As I have said previously we cannot form a detailed idea as to how Gujarat or its three constituents were governed during the Maurya and the succeeding periods up to the close of the Gupta period. The only thing we do know is that under the Mauryas and the Guptas, Gujarat formed the outlying province of their respective empires. We further

¹ From the mention of *Varddhamāna-bhukti* in a Maitraka plate, *JRRAS*, XI. 344. Since this is in *Saurāṣṭra*, the statement (*Life in the Gupta Age* 318) requires to be modified.

know from an extra-Gujarat inscription that about the 5th century *Lāṭa* was called a *viṣaya*; whether this was in a technical sense, meaning a part of the empire or kingdom, or merely in the sense of country we have no means to ascertain. Probably the *viṣaya* here connotes a country.

Some slight detailed information begins to trickle in from the *Traikūṭaka* period onwards. Of course, it relates only to those parts of Gujarat, which were under the respective dynasties. The *Traikūṭaka* inscriptions tell us that *Aparānta*, the northern part of the Konkan seaboard was called *deśa*. One of its sub-divisions was *Kāpura-āhāra*. Perhaps larger than this unit was a *viṣaya*. One of which was the *Antarāṇḍali-viṣaya*, that is the *Pūrnā-mindholā* doab, now comprised partly under the *Mahuvā* and *Navsari Mahāls* of the *Navsari Prānt* in the Baroda State. This shows that the territorial limits of a unit were at times fixed by geographical considerations.

There was a still smaller unit called *pallikā*. Thus we have in the ascending series the following units: *grāma*, *pura*, *pallikā*, *āhāra*, *viṣaya* and *deśa*.

North of the Tapti there were the Bharukaccha and the *Antaranārmadā-viṣaya*, that is the *doab* between the Narbada and the Tapti (?). Since these two are mentioned in inscriptions of two different dynasties, viz., the *Kaṭaccuris* and the inscription of *Saṅgamasiṁha* we cannot say whether the Bharukaccha-*viṣaya* was to the north of the Narbada, and the other to its south or whether their limits overlapped. From the mention of a sub-division, *Gorajja-bhoga*, which is located in the Halol Taluka of the Panch Mahal district, it would appear that the Bharukaccha-*viṣaya* included the country north of the Narbada and extended as far as Halol in the north-east. Incidentally we know that *bhoga* and *drāṅga* were two of the sub-divisions of a *viṣaya*. The person in charge of the former was called *Bhogika* or *Bhogikapāla*; of the latter *Drāṅgika*.

Territorial Units under the Gurjjaras

Still further details are available from the records of the Gurjjaras of *Nāndipuri*, who succeeded the *Kaṭaccuris*. Small and dependent as their kingdom was, it still consisted of at least four large divisions (*viṣayas*): viz., the *Antaranārmadā*, *Aṅkuleśvara*, *Bharukaccha*, and *Saṅgamakhetuka*. That is the country now comprised between the

Tapti in the south and the Mahi in the north and the middle reaches of the Orsang on the north-east. Even now it is roughly distributed between four districts and the Sankheda *tālukā* of the Baroda *Prānt* in the Baroda State. Thus the division of the Gurjara kingdom into four sub-divisions seems to be reasonable, justified as it is by modern division of the land.

As all the places mentioned in each *viṣaya* cannot be satisfactorily identified I have not been able to fix the limits of each *viṣaya*, nor able to say whether the names (*viṣayas*) *Ankuleśvara*, *Bharukaccha* and *Antaranarmadā* were always applicable to the same area or whether at times they were applied to different areas. Discovery of more records of the period and identification of all the place-names might enable us to acquire a definite knowledge of the extension of the divisions of the Gurjara kingdom. And probably, as BUEHLER suggested, the northern part of Broach district comprising the *tālukās* of Broach, Vagra, Amod, and Jambusar were included in the *Bharukaccha viṣaya*, just as the *Ankuleśvara viṣaya* comprised the *tālukā* of *Ankuleśvara* together with the *peṭā tālukā* of Hamsot.

The *viṣaya* was further divided into *āhāras*; the *āhāra* into *pathakas*; and the *pathaka* into *grāmas*. Besides these units we hear of one more unit, called *bhukti*. Now this is the first time that we know of the existence of units like the *pathaka* and *bhukti* in Gujarat. During the Gupta period a number of *bhuktis* are known from the U. P. and Bengal. A *bhukti* was sometimes equivalent of a *viṣaya*; sometimes larger than it. In the later period of Gujarat history we rarely come across a *bhukti*. From this it would appear that it was introduced by or during the Gupta period in Gujarat, but died out later.

Had the information supplied by the records of *Cālukyas* of Navasari not been so meagre we would have known what exactly the territorial units south of the Tapti were. At present we can only say that the system of division of the kingdom into *viṣayas*, and *āhāras* was current there.

Under the Rastrakutas

The *Rāṣṭrakūṭas* succeeded the *Cālukyas*. Under them Gujarat once more became a province—perhaps for the first and the last time,—of a southern ruler. In the earlier period of the *Rāṣṭrakūṭa* rule, it was

governed by their relatives and feudatories, who were called *Mahā-sāmanta* or *Sāmantadhipati*.

Normally the sway of the Imperial *Rāṣṭrakūṭas* extended over the whole of *Lāṭa*, that is, up to and including the modern Kaira district as far as Kapadvanj in the north. To this were added Malwa and some territory in the northeast and southeast and southwest¹ (part of eastern Kathiawar) by victories over the Gurjara-*Pratihāras* and others.

During the zenith of the *Rāṣṭrakūṭa* rule the *Lāṭa* province included Kaira on the north and Daman in the south, that is, modern Central and Southern Gujarat. It was at times called *Lāṭa-deśa*; at others *Lāṭa-māṇḍala*. Thus these two, *deśa* and *māṇḍala*, were the largest units. But a *māṇḍala* was ordinarily smaller than and within a *deśa* as we are told that *Khetaka-māṇḍala* was in *Lāṭa-deśa*. The mention of a *māṇḍala* is interesting. *Kauṭalya* mentions it as the name of a separate and independent kingdom not in the sense of a province. But we find no reference to such a unit in either the pre-Gupta or Gupta times. Only late in the post-Gupta period it comes into existence and is found current all over northern India after the 9th century.

Over and above the reference to the *māṇḍala*, we get a more intimate picture of Central and Southern Gujarat, for we recognize in it some of the places which occupied a leading position then as now. Such as *Khetaka* (or *Khedā* or Kaira) which was the capital, Kapadvanj (*Kārpaṭavāṇījya*), Modasa (*Mohādavāsaka*), *Mahiṣa*, *Kāvi* (*Kapikā*), Jambusar, Borsad (Baddarsasiddhi), Bardoli (Varadapalli), Baroda, Katargam (*Kantāgrāma*), Sanjan, and Navsari.

Strangely enough the records found hitherto do not mention *An-kuleśvara*, Bharukaccha and *Saṅgamakhetaka* as *viśayas*, though these places are mentioned once. However we know that the modern Jambusar *tālukā*, which once formed the northern part of Bharukaccha *viśaya*, was now included in the *Khetakā-māṇḍala*, with the important places of *Kāpikā-mahāsthāna* and Kemaju or *Kevañja* at the *sangamā* of the *Mahi* and the Gulf of Cambay.

¹ As a recently discovered grant of Govinda from Bhavnagar granting a village near *Pālitāna* would show, if the grant is genuine. I owe this information to my friend Prof. P. M. MODI.

Likewise the country to the northwest of Sankheda was now under a unit called *Mañkanikā-bhukti*, *Mañkanikā* being Mankani in the Sankheda *mahāl*.

The country to the west of Sankheda *tālukā*, now forming the Baroda *tālukā*, probably formed then a part of a group of villages called *Añkoṭtaka*-84.

The coastal tract now forming the Olpad and Chorasi *tālukās* of the Surat district, and Navsari *Prānt* of the Baroda State, constituted perhaps two or three large units. The northern part was the *Kantāgrāma-viṣaya*, the southern under *Koṅkaṇa-viṣaya*. Besides these the records mention four other *viṣayas*, which cannot be properly identified. Perhaps Kapadvanj and the country to its north came under the *Mahiṣaka*-42 *viṣaya*, identifying *Mahiṣaka* with Mahisa, a place a few miles to the north of Kapadvanj.

More interesting is the reference to several groups of villages, such as *Añkoṭtaka*-84, *Harṣapura*-750, and *Kārpaṭavāṇijya*-84, Ruriddha-10, *Siharakhi*-12 and *Variavi*-16.

It is for the first time that we hear of this practice of units formed by a group of villages in ancient Gujarat. Dr. ALTEKAR¹ has traced back this practice to the *Mahābhārata*,² *Manusmṛti*,³ and the *Viṣṇupurāṇa*.⁴ Different opinions have been expressed on the exact interpretation of these terms. But it is interesting to note that in Gujarat the custom survives in such names as *Chorasi-tālukā*, *Kapadvanj-chorāsi*, etc.

There is only one reference to the unit, *āhāra*, viz., Tenna or *Trenṇa-āhāra*, which is identified with Ten, a little north of Bardoli in the Surat district, and one to *pathaka*.

Thus in the *Rāṣṭrakūṭa* administration we have *desa*, *maṇḍala*, *āhāra*, *bhukti*, or *viṣaya*, *pathaka*, a group of villages, and finally the lowest, a village. Sufficient details are not available at present to ascertain the relation between the three units below the *maṇḍala*.

¹ ALTEKAR, *Rāṣṭrakūṭas*, 138.

² *Sāntiparvan*, 87-3-5.

³ VII.115. Cf. JHA, *Manu Smṛti Notes*, III, Comparative, 506.

⁴ III.4-6

Under the Paramaras

We saw that the *Khetaka-mandala* during the *Rāṣtrakūṭa* period included the northern part of modern Broach district, but we had no evidence to form an idea of its extension in the north. Welcome data are provided on this question by records of the *Paramāras* who during the middle of the 10th century were first under the *Rāṣtrakūṭas*, and then became independent. These records tell us that the *Khetaka-mandala* included the *Mohadavāsaka-viṣaya*. This *Mohadavāsaka* is no other than the present *Modāsā* in the *Prantij tālukā* of the Ahmedabad district.

Surastra

I have so far confined myself to describing the territorial units in *Lāṭa* and *Ānartta* or coastal and northern Gujarat respectively. *Surāṣṭra* or Kathiawar was left out of consideration. It formed an outlying province of the Maurya and Gupta empires, but what its internal territorial organization then was we do not know. This we get to know during the post-Gupta period when the Maitrakas established themselves at *Valabhī* in the 6th century or a little earlier. From the Eastern Kathiawad the Maitrakas gradually extended their sway over the whole of Kathiawad, then the coastal strip of Gujarat which included at least Kaira in the north and Broach or Katargam on the Tapti in the south, and at times, it appears, even Malwa in the east, implying thereby the possession of Central Gujarat, including the present Panch Mahal district.

Territorial Units under the Maitrakas

To govern this extensive empire the Maitrakas not only borrowed the existing system of territorial division, but developed in their own home province, *Saurāṣṭra*, a system which, since it is neither known to exist in pre-Maitraka or post-Maitraka period, either in Kathiawar or elsewhere, seems to be their contribution to the growth of or the sum-total of indigenous Indian territorial divisions.

Besides the larger territorial units like the *āhāra*, *bhukti*, *pathaka* and *viṣaya*, the existence of three of which we know during the Gupta period, we hear of small units as *bheda*, *bhūmi*, *draṅga*, *mandali*, *pēṭha*, *prāpa*, *prāveśya*, and *sthali*. It would have been indeed splendid if it

were possible to gauge the comparative territorial limits of all these units. Unfortunately it is not possible, in spite of my best efforts to work them out. The reason is that out of nearly 200 place-names, not more than 50 can be satisfactorily identified. Consequently we cannot fix the boundaries even of the few larger units which contained these places.

At present we can say that there was at least a *viṣaya* in the Maitraka empire, of which except *Mālavaka*, the other five, *Antaratrā*, *Khetaka*, *Siṁhabhāgapura*, *Suryapura*, and *Surāstra* were in Gujarat. The territory around *Vardhamāna*, modern Wadhwan, formed a *bhukti*. This may have been from the Gupta times. *Hastavapra*, (Greek *Astakamprā*),¹ modern Hathab, near Bhavnagar, formed the head-quarters of an *āhāra*, as also *Khetaka* (Kaira). There were no less than 9 *pathakas* and 16 *sthalis*, besides a *peṭha*, a *prāpa*, 2 *prāveśyas*, a *bhūmi*, a *drāṅga*, and a *maṇḍali*. It would be really interesting to find out the relation between a *pathaka* and a *sthali*. The present Vanthli must have formed formerly the head quarters of the *Vāmana-sthali* from which it is derived.

This brief review of the territorial units in Gujarat-Kathiawar from about 300 B.C. to 970 A.D. shows that though we get more and more details about the units, as we enter the early mediaeval period, these details are not such as to enable us to form a definite idea of the size of a *pathaka*, *viṣaya* or *maṇḍala* during a particular period.

Fortunately some of the inscriptions of the Caulukyas or Solankis, under whom the whole of Gujarat-Kathiawar came to be unified, supply us data, with which most of Northern Gujarat, especially that portion which is within the Baroda State can be properly studied, and its territorial and administrative divisions worked out.

Formation of Caulukya Empire

Before I enter into these details and frame the different units and sub-units, it is necessary to have a picture before us of the Caulukya empire. Here too we are fortunate. We can actually, step by step, see how the whole empire was built up, just as we can now show how the British empire, or the Mughal empire was formed.

¹ SCHOFF, *The Periplus of the Erythrean Sea*, 39.

It is well known that *Mūlarāja* overthrew the *Cāvadās* or *Cāpotkaṭas* and established himself in their kingdom. The kingdom is traditionally called Panchasar; its capital being *Ānahilapāṭaka* (Anhilvad). This is now sandwiched between Radhanpur and Harij-Patan *Mahāls* of the Baroda State. The earliest Caulukya inscription calls this territory *Sārasvata-māṇḍala*, the province formed by or in the Sarasvati valley. Such a small, semi-arid country could hardly satisfy an ambitious and powerful general like *Mūlarāja*. He thought of subjugating his neighbours. The circumstances were favourable for this venture. For the Gurjara-*Pratihāra* empire was tottering to pieces, or had already gone and he was probably one of its surviving generals.

So having established himself in the *Sārasvata māṇḍala*, he conquered *Satyapura-māṇḍala*, that is, the country to the north of the Sarasvati valley, the territory round about modern Sanchor, in the Jodhpur or Marwar State, thus linking up Anhilvad once again with *Bhinnamāla* and parts of parent Gujarat.

Mūlarāja's son *Bhīma I* acquired *Kaccha-māṇḍala*, i.e. Cutch, and *Karṇa*, his son and successor annexed *Lāṭa-māṇḍala*. *Jayasimha Siddharāja* conquered *Surāṣṭra-māṇḍala*, Avanti, *Bhāīlasvāmi-mahā-dvādasaka*, (that is the whole of Malwa), *Dadhipadra-māṇḍala* (i.e. modern Panchmahal District with Dohad) and some *māṇḍala* (not named), in Rajputana comprising modern Jodhpur and Udaipur States. His successors *Kumārapāla* and *Ajayapāla* retained their hold over these far-flung provinces constituting modern Gujarat, Kathiawar, Cutch, Malwa and southern Rajputana. Later rulers, *Bhīma II*, *Viradhavala*, and others' control over Malwa, Southern Rajputana and even *Lāṭa* was precarious. It was often challenged and at times wrested by the *Paramāras*, *Cāhamānas*, and *Yādavas* of Devagiri. Nevertheless till the very end, A.D. 1296, Cutch and Kathiawar remained part of the Caulukya empire whose core was northern Gujarat.

A *mandala*, it would appear, was the largest territorial division, corresponding to a modern province, though at times *Lāṭa* and *Surāṣṭra* are called *deśas* and Gurjara (the whole of Gujarat?) a *mandala*. But this may be while referring to *Surāṣṭra* or *Lāṭa* in a certain independent context. Their position in the empire was that of a *mandala* or a province.

The units smaller than the *mandala* were the following, in a descending order: *viṣaya*, *pathaka*, group of villages and a village. Ordinarily the limits of a *viṣaya* and those of a *pathaka* were fixed, but at times what was once a *viṣaya* was called a *pathaka* and vice versa.

Absence of units like *āhāra*, *drāṅga*, *maṇḍali*, *sthali*, *prāpa* and *prāveśya* which were current during the *Valabhī* period is surprising, and can be explained either on the score of insufficient evidence from Kathiawar, or on the ground that these units were a special feature of the Maitraka administration, which became obsolete after their fall.

However, the units *mandala*, *viṣaya* and *pathaka* coming down from a hoary antiquity, lasted all through the Solanki period until the advent of the Muslims. And it is remarkable that the term *maṇḍala* was used at this period exactly in the same sense, viz., that of a province or state, either independent or vassal, as described in the *Arthaśāstra* of *Kauṭalya*.

We have seen what different units constituted the Caulukya or Solanki empire. Let us go over them again with a view to fixing their boundaries.

Identification of the Mandalas

The very first *maṇḍala* to be mentioned is the *Sārasvata-maṇḍala*. It is a pity that so far there is only one reference to it, but in the absence of any contradictory evidence I am inclined to think that this *maṇḍala*, at the zenith and even till the very end of the Caulukya power, included most of the Mehsana or Kadi *prāṇt* of the Baroda State, plus probably the States of Radhanpur, to the west of Patan or Harij *mahāl*, and Palanpur in the north of Patan and Siddhpur *mahāls*, and minus the Dehgam and other *mahāls* of the State. Roughly the *maṇḍala* formed the portion between the north-east to south-west flowing Banas and the north-southwest flowing Sabarmati. The northernmost point was perhaps *Dhānada*, the capital of the *Dhānada-āhāra-pathaka*, and the southernmost *Lilāpura* or say our present Viramgam. The second *maṇḍala* was the *Satyapura-maṇḍala*. Only its capital (?) *Satyapura* can be definitely identified with modern Sanchor¹ in the

¹ Thus "Saccapura> *Saccaūra*,> *Sāñcaura*> *Sācaur*, *Sācōr*," S.K.C.

Jodhpur State. There are no other references to it, nor many references to the subdivisions contained within it, so that its probable limits cannot be given. It might have encompassed most of the present Jodhpur State.

The Kaccha-*mandala* stands for the State of Cutch, but it is not absolutely certain if the *Surāṣṭra-māṇḍala*, throughout the Caulukya period, stood for the whole of Kathiawar, or merely its southern portion.

Identification of the few places occurring in inscriptions shows that at least the southern half of Kathiawar was included in *Saurāṣṭra-māṇḍala*. Perhaps Dhavalakka (Dholka)—which is once said to be in the Gurjara-*māṇḍala* formed the northernmost point of this *māṇḍala*. But I cannot be specific. The information is so meagre, and I would therefore confine myself to the enumeration of the places identified by me in *Saurāṣṭra-māṇḍala*.

Thus an inscription of *Kumārapāla*, v.s. 1202, mentions *Srī Maṅgalapura*, *Corūyavāda*, Valija, *Lāthivadra-pathaka* *Viṣanavelīgrāma*, *Srī Vāmanasthali* and *Talārā*, which can be respectively identified with Mangrol, Chorwad, Balej, Latodra, and Wisanvel, Vanthli, and Talodra. All these places are within a radius of 4 to 10 miles from Mangrol, on the south-west coast of Kathiawad.

About 60 years later, a record of *Bhīma II*'s time, v.s. 1264, refers to places near the south-eastern coast. These are *Talājhā* (where there were temples), *Kāmvalaüli-grāma*, *Sūna-vadra*, *Phūlasara*, *Kuṇḍhāvalī-grāma*, and *Timvāṇa*. Corresponding to these we have *Talājā*, to its west the old and new *Kāmlol*, *Sālavadar*, or *Sakhvadar*? to its north-west, about 5 miles on the road to *Pālitāna*, *Kuṇḍhelī*, and across the Shetrungi river *Timānā*, and 4½ miles to the south Phulsar. The lake *Sāṅkhadāsara* must have been built by or after *Sākhadā*, who is mentioned in the inscription. All the places are situated in the Bhavnagar State.

Another inscription of *Bhīma II*'s time grants land in *Ākavaliyāgrāma*, to the north of which was *Bhūharadā*, to the east *Sākāli*, south *Varādī*, east *Ghaṇṭelāṇā* and *Rājamārga*. These are most probably *Ānkōla*, 2 miles east of Junagadh railway and 6 miles south of Jetalsar; Bhutwar, 8 miles north-west from *Ānkāla*, and 5 miles west of Jetalsar; *Sāṅkli*, 3 miles south of Jetalsar, Wadal, 4 miles south-west of *Ānkāla*,

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Gātilā, 3 miles south of Shahpur junction, and the *Rājamārga*, royal highway, will be the modern Junagadh-Jetalsar road. Thus all the places are to the east of Vanthli and north of Junagadh.

A third inscription mentions *Samādiyā*, which I would identify with *Samadhiāla*, 11 miles south-east of Vanthli.

Finally we have *Bhadrāṇaka* in a record of V.S. 1275 which is identified with *Bharāṇā*, under Jamnagar.

Khetaka Mandala

Three other *maṇḍalas* present a similar difficulty. We do not know whether their boundaries overlapped or not. These are the *Lāṭa Narmadā-tāṭa* and the *Dadhipadra* *maṇḍalas*. There is no reference to the *Khetaka-maṇḍala*, which occurred so frequently during the *Rāṣṭrakūṭa* period. But if its boundaries were the same as gathered from the *Paramāra* and *Rāṣṭrakūṭa* records, viz. with *Modāsa* in the *Prāntij Tālukā*, and *Jambusara* in the Broach district, then it would appear that the *Sābarmatī* was the N.E.-S.W. boundary of the *Khetaka* *maṇḍala*, separating it from the *Sārasvata-maṇḍala* and the *Mahī* was the N.E. and S.W. boundary in the south. How far eastwards it extended we cannot say for certain.

Lata Mandala

From the *Mahī* or *Narbadā* downwards extended the *Lāṭa* *maṇḍala* including the country along the coast and reached as far as *Navasāri*, or the *Purṇā*.

Narmada-tata Mandala

The inland country east of Dabhoi, which according to an inscription once formed part of the *Gurjara-maṇḍala*, covering most of the valleys of the *Narmadā* and its tributaries: the *Orsang*, the *Hiran* and the *Karjan*, now forming the eastern half of the Baroda *Prāṇt*, and some parts of the *Rājpipla* and perhaps the *Chhota Udaipur* and *Baria* States, might have constituted the *Narmadā-tāṭa-maṇḍala*. Unless more material comes forth either in the shape of Caulukya records relating to this region, or of their contemporaries, particularly the *Paramāras* who often controlled this region, the eastern, northern, and southern boundaries of this *maṇḍala* cannot be fixed.

Dadhipadra and Godrahaka Mahamandala

The above remarks would hold good of the Dadhi-*padra-mandala* also. It must lie north of the *Narmadā-tāta-maṇḍala*. What we know for certain is that Godrahaka (Godhra) stood on the eastern frontier of the *mandala*. And the whole of the *mandala* most probably acted as a buffer state between Gujarat and Malwa.

Malwa was represented once by *Avantī-*mandala**, and once by *Bhāillasvāmi-12-*mandala**. If *Avantī* is identified with Ujjain, and *Bhāillasvāmi* with Bhilsa we have a fairly large region stretching roughly from longitude 76° to 78°.

From this detailed survey the following approximate equivalents may be proposed.

<i>Sārasvata-maṇḍala</i>	= Mehsana <i>Prānt</i> , Radhanpur and Palanpur States minus Dehgam <i>Tālukā</i> .
<i>Satyapura-maṇḍala</i>	= Jodhpur State.
<i>Kheṭaka-maṇḍala</i>	= The districts of Ahmedabad, Kaira, and northern part of Broach district.
<i>Lāṭa-maṇḍala</i>	= Southern half of Broach district, Surat district and the northern part of Thana district.
<i>Narmadā-tāta-maṇḍala</i>	= Eastern part of the Broach district, the territory on either side of the Narbada, comprising parts of Rajpipla State, and <i>Saṅkheda Tālukā</i> .
<i>Dadhipadra-maṇḍala</i> and <i>Godrahaka-mahā-maṇḍala</i>	= Most of the Panchmahal district, and probably parts of Jhabua, Ratlam and other States.
<i>Avanti and Bhāillasvāmi-12-maṇḍala</i>	= Malwa.

Sarasvata Mandala and its Subdivisions

Of this extensive empire, I am able to work out the further subdivisions and their divisions in the case of one *maṇḍala* or province only. This is the *Sārasvata-maṇḍala*, which I have called "the home province of the Caulukyas." It really formed the 'backbone of the empire as it forms of real Gujarat even now. Of course we cannot ignore Baroda and Surat, but both culturally and materially Ahmedabad holds the

place which *Anhilvād* held during Caulukya period. For this Ahmedabad should be grateful to its Sultans.

A *maṇḍala*, i.e., a province, was usually divided into *viṣayas*, i.e. districts, and the latter into *pathakas* i.e. *tālukās* or *mahāls*. Though this was the practice we find mention of only two *viṣayas*: *Varddhi* and *Gāmbhutā*. Both these are mentioned in early inscriptions only. *Gāmbhutā-viṣaya* is referred to in an inscription of *Mūlarāja*,¹ and *Varddhi-viṣaya* twice, once in an inscription of *Mūlarāja* and once in that of *Bhīma I*. *Gāmbhutā* is identified with *Gāmbhu* on the *Pusmāvatī* in the Chanasma *mahāl* of the Mehsana *Prānt*. *Varddhi* was identified by BUEHLER with Vaddhiar, the name of a tract lying between the Radhanpur and Baroda State borders. I do not agree with this identification, because it is not linguistically correct. However, there is no doubt that the *Gāmbhutā-viṣaya* lay to the south of the *Sarasvatī* river; and the limits of the *Varddhi* extended as far as the *Banās* in the north. What the exact boundaries of these *viṣayas* were we do not know for want of more and detailed information.

Subsequent records of the Caulukyas and Vaghelas do not refer to any *viṣaya* in this *Sārasvāā-maṇḍala*. Both *Varddhi* and *Gāmbhutā* are called *pathakas*. Why this was done we cannot say. It would appear that it was found advisable for administrative and other purposes to divide the whole *maṇḍala* into a number of smaller units, called *pathakas*.

Thus we meet with the names of seven *pathakas*:— viz. *Cālisā*, *Dāṇḍāhī*, *Dhāṇada*, *Gāmbhutā*, *Vālauya*, *Varddhi* and *Viṣaya*. Identification of the place-names within these *pathakas* has enabled me to determine with more or less certainty the limits of each *pathaka*, and lead me to think that these *pathakas* between themselves covered almost the whole of the *Sārasvata-maṇḍala*. I will briefly mention the details about each *pathaka* and its limits.

Dhanada-Ahara Pathaka

I would first take up the *Dhāṇada-āhāra-pathaka*, which is the first *pathaka* to be mentioned as such, and which formed the northern-

¹ VOJ, V. 300.

most part of the *Sārasvata-maṇḍala*. An inscription published 10 years ago tells us that *Bhīma I* while ruling the *Dhāñada-āhāra-pathaka* granted the village of *Varaṇāvāḍā*. Most luckily we can identify both these places, the village granted, and the capital of the *pathaka*. *Dhāñada* is *Dhānda*, about 10 miles east of *Palanpur*. Even now it seems to be a big place, larger than the surrounding villages. *Varaṇāvāḍā* is *Varnvāḍa*, about 3 miles south of *Dhānda*. Unfortunately the places to the west and east of *Varaṇavāḍā*, viz. *Chhimdriyāla-grāma* and *Vāraṇasavalī* cannot be located. Probably they have disappeared now. Though this is the only reference to this *pathaka*, we can roughly fix its boundaries by plotting other *pathakas*. According to Mirza Muhammad, (whose father was *Waqa'-i-nigar*, or Chief Reporter under Prince Jahander Shah of Gujarat in 1708 A. D., the author himself becoming the Dewan of the province in 1747 A.D.), the author of *Mirāt-i-Ahmadi* (*Supplement*, p. 206), the area covering Palanpur, Deesa, and Santiwara was in former times called *Dhandar*, which must be the same as our *Dhāñada*.

Dandahi and Visaya Pathakas

The *pathaka* immediately south of the *Dhāñada-āhāra pathaka* was called *Daṇḍāhī-pathaka*. We have had two references to it: one in the time of *Bhīma II* dated v. s. 1256, the other in the time of *Tribhuvanapāla*, a stop-gap king who ruled for a few years during the chaos, dated v. s. 1290. *Bhīma*'s record refers to *Mahisāñā-grāma* which is no other than our *Mehasana*, a railway junction and the chief town of the *prānt* and *tālukā* of that name. While this record gives a few details only some of which can be satisfactorily identified, *Tribhuvanapāla*'s record while granting the village *Bhāṁṣara* gives its boundaries in great details, even mentioning the places in the sub-directions. In all 10 places are mentioned and fortunately all these can be identified. Thus *Bhāṁṣara* is *Bhākhar*. To its north lay *Dāsayaja* and *Kāmbalī*. These are *Dāsaj*, north of *Bhākhar* and *Kāmbolī*, n.w. of *Bhākhar*. To the east were *Kuralī* and *Dāsayaja*. Of these *Kuralī* cannot be identified. I suspect that its place has been taken away by Ranchhodpura, which by its name is a new place-name. In the south stood *Kuralī* and *Tribha*. Of these *Tribha* is *Tarabh*, about 4 miles south-s.e. from *Bhākhar*. To the west were *Araṭhaiüra* and

Uñjhā. These are respectively Aithor, 3 miles s.w. and *Uñjhā*, 2 miles s.w. of *Bhākhar*.

The same inscription grants another village, *Rājapuri*, to the north of which was *Nañdāvasaṇa*, to its n.e. *Kuila*, to its east *Kūlāvasaṇa* and *Dāngariūā*; to its s.e. *Candāvasaṇa* and *Indrāvada*; to its south *Āhirāṇā* and west *Sirasāvi* and *Nañdāvasana*, and n.w. *Sirasāvi* and *Uñtaiüyā*. The scribe or the writer has made a slight mistake in indicating the directions of some of the places. But out of the 12, 10 places can be still located. These are in the order following the above, *Rājpur*, *Nandāsan*, *Kiol*, *Jhulasan*, *Dāngarwa*, *Chadāsan*, *Idrād*, *Irāna*, *Sarsav*, and *Utaw* respectively. All these villages (*grāmas*) are within a radius of 3 to 5 miles from *Rājpur*. We are told that the first 10 places were situated within the *Dāndāhī-pathaka*, and the 12 mentioned subsequently, while granting *Rājapuri*, in the *Viṣaya-pathaka*. This is the only reference to this *pathaka*. But the places within these *pathakas* determine the latter's position and extent. Perhaps both these *pathakas* are referred to in the *Praśasti* of a palm-leaf manuscript of *Mahāpurisa-Cariya*, written during *Kumārapāla*'s reign in v.s. 1227.¹ That *Dāndāhī* was once the name of a sub-division is mentioned in the *Mirāt-i-Ahmadi* (*Supplement*, p. 206). There we are told that "In the kingdom of Gujarat most areas are specially named, and wonderful stories are told about their origin of those names. (Thus) Dandai (included) Pargana Kadi and its neighbourhood."

The places in the *Dāndāhī-pathaka* lie partly in the modern Sidhpur, Visanagar and Mehsana *mahāls*; while those in the *Viṣaya-pathaka* like in the *Kadi mahāl*. But I believe that the river *Khāri* was the northernmost boundary of the *Viṣaya-pathaka*, its southern boundary probably being the *Sābarmati*. *Indrāvada* (*Idrād*) and *Candāvasaṇa* (*Chadāsan*), or perhaps Kalol stood on the southern frontiers. For the territory south of Kalol, extending as far as the *Sābarmati*, constituted another unit, called the *Cālisā-pathaka*. We glean this fact from an inscription of *Bhīma II*, dated V.S. 1283. While governing *Cālisā pathaka* he granted the village of *Natāūli*, to the north and west of which were situated *Vadasara* and *Oṅkurāla grāmas*, and to

¹ *Jaina Pustaka Praśastisāṅgraha*, Ed. by Sri JNAVIJAYJI MUNI, Singhi Jain Series, No. 18, (Bombay 1942), 110.

the south *Avayānija* and *Cuyāmtija*. Of these *Vadasara* is Vadsar in the Kalol *mahāl*. To its south lie Khatraj, *Jeṭhalaj* and *Sāmtaj* which evidently occupy the position of *Avayānija* and *Cuyāmtija*. The ending *-ja* of the old and the modern place-names suggest that these places are related to each other.

Calisa Pathaka

Cālisā, after which the *pathaka* was named is perhaps represented by Chalisan or Chalasan, now the northern-most village in the Kadi *mahāl*. If this identification turns out to be correct, then the *Cālisā-pathaka* comprised partly the present Kadi and Kalol *mahāls*.

Varddhi Pathaka

To the west and north-west of this *pathaka* was situated the Varddhi *pathaka*. From the identification of the places mentioned in four records, one of *Jayantasiṁha* dated v.s. 1280, two of *Bhīma II*, dated v.s. 1295 and 1296, and one of *Viśaladeva*, dated v.s. 1317 this has proved to be the best worked out *pathaka*. Not only we know well its four boundaries, but practically all the places within it during the Caulukya period.

It is not necessary to mention all the places. It would suffice if I refer to some of the important places within it.

Its Capital

The capital or chief town of the Varddhi-*pathaka* from which a number of grants were made was *Maṇḍalī*. It is difficult to identify with certainty whether this *Maṇḍalī* represents *Māṇḍal* in the Viramgam *tālukā*, or *Maṇḍali* of the Chansma *mahāl*. One record of *Bhīma II* cites one *Maṇḍalī* as a place situated to the west of *Ghūsaḍi* village in which were built the temples of *Viśameśvara* and *Sūmalesvara*. At this place now stands *Māṇḍal*. Topographically *Māṇḍal* seems to be the old capital, while in favour of *Maṇḍali* of the Chansma *mahāl* we have nothing but identity of name. The author of the *Mirāt-i-Ahmadi* (*Supplement*, p. 164), while giving details about the Pargana Viramgam, or Jhalawar says, "In former days the chief town was *Māṇḍal*, then the headquarters were removed to Viramgam." This would show *Māṇḍal*'s identification with the *Maṇḍalī* of Caulukya

records is correct, and that even after the Caulukya period *Māṇḍalī* had remained the chief town of the unit.

Old Name of Viramgam

Viramgam itself, the chief town of the *tālukā* of that name, and the frontier town on ancient Kathiawar-Gujarat junction, is a comparatively new place though the site it occupied is probably very old. Even during the Caulukya period the place was known as *Ghūṣadi grāma*. Even when *Bhīma* built the temple of *Virameśvara* there, a *Siva* temple named after *Virama*, the place was called by its old name. Subsequently however the old name was forgotten. Now we know it as Viramgam, evidently after the temple of *Virameśvara*.

This *Ghūṣadi* or Viramgam formed perhaps the southern outpost of the *Varddhi-pathaka* and stood on the royal highway to Kathiawar, as it does now. The inscription specifically says that the *rājamārga* lay to its east and south. All the places to its north—*Bhojuyā*, *Kāliānā*, *Nānā-Ubhadā*, *Dhedāsan* for instance, are mentioned, the two latter are called *Laghu-Ubhadā* and *Thedhavasana* respectively. Leaving other places in the interior I would mention the places on its northern end. These were *Sūrayaja*, *Sāmpavādā*, *Adhivādā*, *Salakhaṇapura*, *Vahicara* and *Hāṁsalaspura*. All these are represented by Suraj, *Sāmpavādā*, *Adhivādā*, Sankhalpur, *Behcharāji*, and Hasalpur respectively.

The *Varddhi-pathaka* thus covered almost the half of the *Chanasma mahāl* and the Viramgam *tālukā*. The *sāṅgama* of the *Khāri*, *Rupen* and *Pusnavati* constituted its northern end. The southern end included besides Viramgam, the villages of *Lilāpura*, *Karīrā* and *Mālakatari*. For at the first-mentioned place, *Lilāpura*, *Lilādevī*, a daughter of *Samarasimha*, and wife of *Bhīma II* had built the temples of *Lileśvara* and *Bhīmeśvara*, named evidently after herself and her husband. All these villages are situated to the south of Viramgam. *Lilāpura* has retained its original name, while the other two are called *Karela* and *Malika* respectively.

Gambhuta Pathaka

The north-eastern boundary of the *Varddhi-pathaka* is indicated by another unit, called *Gāṁbhutā-pathaka*. In all 5 inscriptions mention these *pathakas* but only three inscriptions give details from which we can form an extent of the *pathaka*. An inscription of *Mūla-*

rāja II, dated v. s. 1193, so far the only record known of this king who succeeded *Ajayapāla*, is addressed to the officers of the *Gambhutā pathaka*. In the address the places *Kārodā* and *Bāmbhanavādā* are referred to. Villages bearing identical names still exist in the north-eastern part of the Chanasma *mahāl*. *Bhīma II*'s inscription of v. s. 1263 and of *Jayantasiṁha* mention the villages of *S'esadevatā*, *Ghāriyāvali*, *Deūlavādā*, *Dodiyā pāṭaka*, *Itīlā*, *Kālhari*, *Phīnchaḍi* and *Vahicara*. All these places, almost retaining their Caulukyan, 12th-13th century form, lie in and around the *Khāri*, *Pusmāvatī* and Rupen doab. *Dodīavāda*, 12 miles s. w. of *Gāmbhū*, the chief town of the *pathaka* and *S'esadevatigrāma* lay on the west s. w. frontier of the *pathaka*. We have seen that the village of *Kālhari*, and *Vahicara* were mentioned while defining the limits of a village granted in the *Varddhi-pathaka*. Were this all, the *Gambhutā-pathaka* would be very small indeed. For it would correspond to a little more than half of the Chanasma *mahāl*. But I believe that the villages of *Sāndera*, *Sūnaka*, and *Laghu-Dābhi*, which lie in the s. e. and s. w. corners of the present Patan and Sidhpur *mahāls* were originally comprised within the *Gambhutā pathaka*, *Sūnaka* and *Dābhi* touching on the north-eastern border of the *pathaka*, beyond which were *Uñjhā* and *Arathaura* of the *Dandāhi-pathaka*. How much due northwards the *pathaka* extended we cannot say. Perhaps the whole of the present Chanasma *mahāl* was definitely included in it. A few miles further north lay the capital of the *mandala* and empire—*Anahila-pattana* or -*pāṭaka* or -*pura*, modern Patan. Did it constitute a separate unit, like the present Delhi district, or was it included in the *Gambhutā-pathaka*? *Gambhutā* after which the *pathaka* is named is now called merely *Gāmbhū*. It lies on the left bank of the *Pushmāvatī* river. Another important place in this *pathaka* was *Moḍhera* or *Mudhera*. In the time of *Mūlārāja I* it was included in *Varddhi-viṣaya*. It was the home of the *Brahmanas* and *Vanikas* of that name. And here *Karṇa I* had built the famous temple of the Sun, the finest piece of architecture in N. Gujarat. The ruins of this temple still exist.

Valauya Pathaka

The last *pathaka* that we know of, and probably the last *pathaka* in the *Sārasvata-maṇḍala* is the *Vālauya-pathaka*. Only one inscrip-

tion refers to this *pathaka*. Here in v.s. 1288 *Bhīma II* granted a village, the name of which is lost; west of this village was *Rāñāvāḍā*, now called *Ranāvāḍā*, to north *Uṇdirā* and *Āṅgaṇavāḍā*, the present *Uṇdara* and *Āṅgaṇavāḍā* respectively; to the east *Sāmparā*, and *Chhatrāharū*, the present *Sāmprā*, and *Chhatrāra* respectively. All these villages lie to the east-s.e. of the Banas and are included in the Patan *mahāl*. They and the river might have formed the westernmost border of the *pathaka*. *Vālauya*, the chief town of the *pathaka*, I identify with *Bālavā*, about 12 miles east of *Āṅgaṇavāḍā*, and on the left bank of the small Bahi river. Though no further details are available, I believe that the *Vālauya pathaka* probably included most of the northern half of the present Patan and Sidhpur *mahāls*, and so included all the territory to the east of the *Dhāṇada-āhāra-pathaka*.

We had started on our tour of reconstructing the *Sārasvata-maṇḍala* and the sub-units within it with this *pathaka*. In arriving back to it we have gone over all the territory lying between the latitudes 23° and 24°, to the west of the *Sābarmatī* river.

It is perhaps significant that no Caulukya inscription has so far mentioned a place east of the *Sābarmatī* river. It not only suggests that the *Sābarmatī* formed the eastern frontier of the *Sārasvata-maṇḍala* but that the country to the east of the *Sābarmatī*, though at times within the empire, was always a bone of contention between the Caulukyas and rulers of Malwa.

Even for a fuller knowledge of the *Sārasvata-maṇḍala* we should have names of places and the name of the *pathaka* which lay within what is now called the *Kherālu* and *Vijāpur* *mahāls*. So far the place nearest to the *Sābarmatī* known from Caulukya inscriptions is *Lāṅgaṇaijya* or Langhnaj, the scene of the recent unique pre-historic finds in India.

Save for this, our knowledge of the *Sārasvata-maṇḍala* is complete. I have already sketched its geographical limits. Politically it comprised the Mehsana Prant, (minus the Dehgam *tālukā*) of the Baroda State, parts of *Pālanpur* and *Rādhanpur* States and the Viramgam *tālukā*. The Mehsana *Prānt* is divided into, beginning from the north, 1. Sidhpur, 2. Kheralu, 3. *Vijāpur*, 4. Visnagar, 5. Mehsana 6. *Kaḍi*, 7. Kalol, 8. *Chānsma*, 9. Patan, 10. Harij and 11. Dehagam *mahāls*. The last, Dehagam is really an appendage, not forming a homogeneous

whole with the other trans-*Sābarmati* group of *mahāls*. Now just consider the number of *pathakas* which constitute the *Sārasvata-mandala* and its modern equivalents.

1. *Dhāanda Pathaka* = Southern part of Palanpur State.
2. *Dandāhī Pathaka* = Parts of Sidhpur, Visnagar and Mehsana, and perhaps Kheralu *mahāls*.
3. *Viṣaya Pathaka* = Parts of Mehsana and Kadi *mahāls*.
4. *Cālisā Pathaka* = Parts of Kadi and Kalol *mahāls*.
5. *Varddhī Pathaka* = Viramgam *tālukā* and parts of Chansma *mahāl* and perhaps of Harij.
6. *Gambhutā Pathaka* = Parts of Chansma, Patan, and Sidhpur *mahāls*.
7. *Vālauya Pathaka* = Parts of Harij, Patan and Sidhpur *mahāls*.

We shall have at least one more *pathaka* when details of place-names in the *Vijāpur* and *Kherālu* *mahāls* come forth.

Sarasvata Mandala and Mehsana Prant

The correspondence between the size of the largest territorial unit and its sub-divisions into *mahāls*, in Northern Gujarat, of the Gai-kwads of Baroda and the Caulukyas of *Anahilapāṭaka* is pretty close. If the former have inherited the territory of the latter, have they also unconsciously inherited their administration system? No less than 5 centuries separate the two rulers. So direct borrowing is to be definitely ruled out. But tradition, as modified by centuries of Muslim rule and administrative experiments, might have guided the framers of the Baroda administrative system.

In the time of Sultans of Gujarat the province of Gujarat consisted of 25 *sarkārs*. Akbar redistributed them into 16 *sarkārs*. Of these Pattana *sarkār* had 17 sub-divisions or *parganas*. We have actually no idea how the Gujarat Sultans had divided their province of Gujarat. But since Akbar followed the existing system, only regrouping the territory, it seems that he recognized the necessity of dividing the entire territory into sub-units.

But we have seen that this territory, at least from the 11th century, was divided into no less than 8 sub-divisions for administrative and perhaps fiscal purposes. Hence the Sultans could be said to follow the tradition current before them. If they had more sub-divisions it was because they were foreigners and for better control preferred smaller

sub-divisions. Akbar borrowed it from them when he conquered Gujarat and handed it down to the Marathas and the English.

Caulukyan Government

Reconstruction of the Caulukya empire and one of its large units, the *Sārasvata-māndala*, shows the method of Caulukyan government. For better government the empire had to be divided into provinces and the provinces into sub-divisions. A comparison between the number and size of Caulukyan provinces and sub-divisions and those of the British, Gaikwad and Mughal provinces and sub-divisions has shown that the Caulukyan divisions were neither too small nor too large, considering their times when transport was much slower than today. In fact our comparison has shown a close correspondence in size between the size of the Gaikwadi *mahāls* and Caulukyan *pathakas*, and the size of the British districts and Caulukyan *māndalas*.

Not only in the division of their empire, but also in the actual government of its various parts the Caulukyas exhibited a high administrative insight.

With the king was a minister called *Mahāmātya*, *Saciva* or *Mantri*. The names of several of these we know from Caulukya records. They were selected irrespective of their caste or creed. Thus a *Brāhmaṇa*, *Kṣatriya* or a *Vaiśya* whether he be Hindu or Jaina could hold the appointment, though at times when the king was a bigot, partiality to a particular creed resulted, and proved ability was set aside.

The governor of a *māndala* was usually called a *Māndaleśvara* or *Mahāmāndaleśvara*. In normal times a civilian was selected for this post. But when the province was newly conquered or lay on the frontier which must have been turbulent and its possession precarious a *Dāndādhipati*, literally a commander of the forces, was appointed to such provinces. Thus under *Bhīma I*, *Vimala*, a *Dāndādhipati* was in charge of Arbuda (Mt. Abu) region, and during the reign of *Jayasimha*, *Vāpanadeva* held the governorship of *Dadhipadrā-māndala*.

What is remarkable is the existence of practices one thousand years ago exactly recalling modern practices. As we all know the British used to appoint an army chief to what are known as non-Regulation provinces. The North-West Frontier province has only recently got a semi-democratic constitution, and India herself, due to exigencies of

I MAP

SHOWING THE COMPARATIVE SIZE AND NUMBER OF
ADMINISTRATIVE UNITS (PATHAKAS) OF
THE SĀRASVATA MANDALA IN CAULUKYAN EMPIRE
CIRCA 970 A.D. - 1300 A.D.

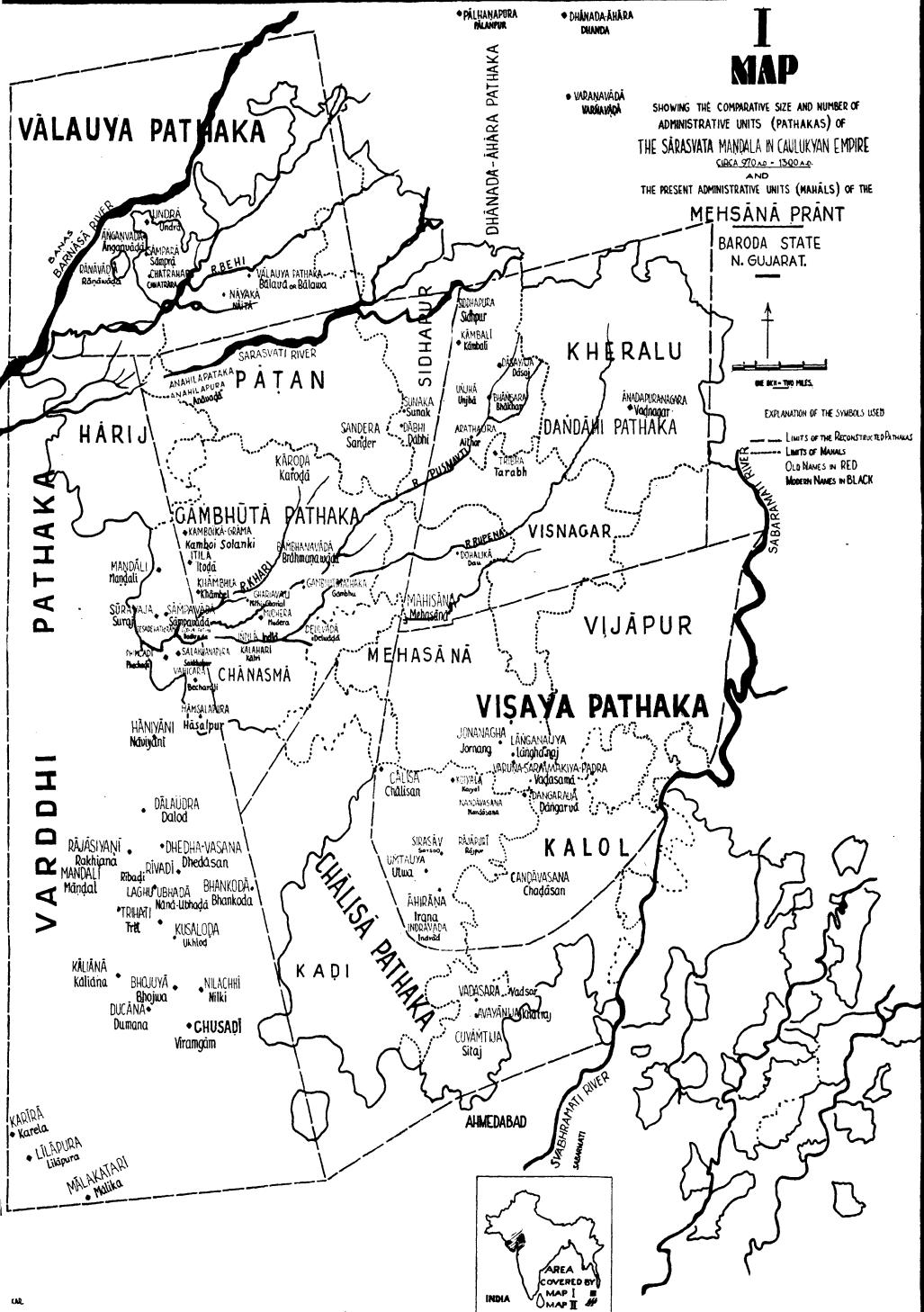
AND
THE PRESENT ADMINISTRATIVE UNITS (MAHĀLS) OF THE

MEHSĀNĀ PRĀNT

BARODA STATE
N. GUJARAT.

ONE MILE - TWO MILES.

EXPLANATION OF THE SYMBOLS USED
— Limits of the Reconstructed Pathakas
— Limits of Mahāls
Old Names in RED
Modern Names in BLACK



time, put under an ex-Commander-in-chief. Similar needs give birth to similar results.

Each *viṣaya* or *pathaka* was placed under a separate chief who was directly responsible to its immediate superior. We are thus told that in the reign of *Visaladeva*, the chief of *Varddhi-pathaka*, viz., *Mahā-maṇḍaleśvara Rāṇaka Sāmantasimha* was subordinate to *Amātya Nāgada*; whereas the chief of *Vāmanasthali*, *Mahattara Sobhanadeva*, was responsible in the first instance to *Somarāja*, the *Mahāmaṇḍaleśvara* of *Surāṣṭra*.

Territorial Units and Geographical Boundaries

What was the relation between purely geographical boundaries, such as rivers, hills, forests and territorial units? Gujarat being purely an alluvial country, there are very few hills and forests, regions which would either bar territorial expansion or which could be regarded as effective land frontiers. Consequently we do not come across a unit named after a hill or forest. But there are a number of small and big rivers in both Northern and Central Gujarat. The *doabs* formed by these rivers made a territorial unit. Some of these are expressly mentioned, e. g., the *Antaramaṇḍali*, i. e. the Purna-Mindhola *doab*, *Antara-Narmadā*, probably the Tapi (Tapti)-Narmada *doab*. Besides the larger rivers of Central and Southern Gujarat, it appears that the smaller rivers in northern Gujarat, the *Khāri*, the *Rupen* and the *Pushmavatī*, as the discussion of the size of the *pathakas* in the *Sārasvata-maṇḍala* shows, must have been used for fixing the size of the *pathakas*, whereas the *Banās* and *Sābarmatī* formed the western and eastern frontiers of the territory on either side of the *Sarasvati*, and hence it was named after the river as *Sārasvata-maṇḍala*. Another such unit was the *Narmadātaṭa-maṇḍala*.

Distribution of Population

One small but important point also comes out from the identification of the place-names in Caulukya Gujarat. This is the distribution of the population. We cannot have an idea of the number of people then inhabiting the province, for no census records, if there were any, have come down to us. But plotting the various villages on a map, together with the small and big roads, indicates that the villages were

spread over Gujarat exactly in the same position as they are now. Very few new villages seem to have sprung up between the old villages. Rather we find some deserted sites of old villages. This might have been due to migration to urban areas. Any way our inquiry shows that during the Caulukyan times Northern Gujarat was populated in an identical manner as today, which seems to be neither too thick as in Central Gujarat or too sparse as in Cutch.

Rainfall in Caulukyan Times

From the spread and distribution of the villages and population we may reasonably infer the climate, particularly rainfall, during the Caulukyan times. If the land supported as many villages as today, the quantity of rain (and the wells) which irrigated it could not have been, at least, much less than at present, but probably slightly more. A consideration of the weather reports of the last 50 years seems to favour the view that rainfall has not decreased in Gujarat, though popular view is that Northern Gujarat is slowly being desiccated. The evidence of historical geography, here pointed out, may be valued for what it is worth.

Lecture III

CULTURAL GEOGRAPHY

IN the first lecture I indicated briefly that both personal names and place-names are connotative and hence have cultural significance. This significance is revealed by a classification of both the types names.

A classification of various types of places in the first instance reveals the origin of names of places.¹

Classification of Place-names

People in Bombay need not be told how this is done. The process is daily taking place before them. What once was Girgaon Back Road is now called Vithalbhai Patel Road and the Esplanade Road is Mahatma Gandhi Road. Thus a collection and classification of present Bombay street names and the names which prevailed 50 or 100 years ago, would show how Bombay, a small village, consisting of various fishing and other communities gradually came to be inhabited by other people, trades and professions; how its various natural features, back-waters, ponds, mango-groves and onion plantations gave place to new, artificial environments, resulting from industrialization and growth of trade and business; how a village of fishermen lost its independence to the Westerners, and eulogised and immortalised its new masters by naming roads and places after them, how and when the national renaissance took place and expressed itself by renaming the places after events and persons.² In short what a kaleidoscopic view of Bombay's history would its street names reveal!! Perhaps we are too near its past to make such an attempt, for Bombay is hardly 300 years old.

¹ Dr. AGRAWALA also after his study of the geographical data in *Pāṇini's Aṣṭādhyāyī* says, "The Analysis which *Pāṇini* gives of the underlying meanings which relate place-names to human society, shows conclusively that place-names do not originate by mere accident, but are the outcome of social and historical conditions with which a community is intimately connected. An etymological approach to the place-names of a country therefore introduces us to many a forgotten chapter of history and ethnography." *JUPHS*, XVI, ii.

² SHEPARD, *Bombay* (Times of India Press).

CULTURAL GEOGRAPHY

The names so gathered may fall into the following groups:

- I. (i) *Place-names after a person*—hero, saint, tribal leader.
 - (ii) -do- -do- a deity.
 - (iii) -do- -do- a spirit.
 - (iv) -do- -do- tribes or peoples.
- II. (i) *Place-names after an event*—auspicious occasion, bad occasion.
- III. *Place-names after customs and superstitions.*
- IV. *Place-names after geographical and physical features :*
 - (i) Place-names after hills, mountains, mounds or any elevated place.
 - (ii) -do- rivers, streams, lakes and ponds.
 - (iii) -do- forests, deserts, steppes etc.
- V. *Place-names after flowers, fruits, trees and crops.*
- VI. *Place-names after animals, birds and reptiles.*
 - (i) Animals.
 - (ii) Birds.
 - (iii) Reptiles.

VII. *Place-names after names of existing places.*¹

Just imagine what a picture of the past and present culture of a region would be available, could we but classify its place-names in as many groups as mentioned above. Its main political, social, physical, economical and zoological and botanical life would spring before us.

Thus the study of place-names involves three processes. We may first try to fix the significance of place-names by analysing their name-contents, then group them according to their suffixes, and finally arrive at their full significance by a synthesis of the above results. Plotting these out on a map of the region we may glean how the place-name pattern has or has not (?) been affected by the culture of the region.

¹ Dr. CHATTERJI would suggest the following classification:—

- (i) Place-names from tribes or castes living there originally.
- (ii) Place-names from names of natural features.
- (iii) - Do - a religious character.
- (iv) - Do - after names of persons or events.
- (v) - Do - copied from other place-names.

But for the sake of convenience I have preserved the classification first made by me.

Suffixes of Inscriptional Place-names

I propose first to classify the suffixes of all the inscriptional place-names—from 300 B.C. to 1300 A.D. Then take up the classification of the suffixes of modern place-names in Northern Gujarat which have been gathered so far from the Baroda divisions in Gujarat and Kathiawar. A comparison of the identifiable place-names from the former group with the latter group will explain the origin and the transformation the latter has undergone through the centuries and also lead to the understanding of similar modern place-names. Then will follow the attempt to fix the significance of place-names old and new, which ultimately, I hope, will give an insight into the pattern of place-names in Northern Gujarat.

I would proceed chronologically, dynasty by dynasty following as far as possible a geographical order, mentioning the number and types or classes of places.

Names of Countries

The *Aśokan* edicts at Girnar contain no place-names. Out of the 12 *Kṣatrapa* inscriptions, the famous inscription of *Rudradāman* mentions a number of countries, including *Surāṣṭra*, *Akarāvanti*, *Anūpa*, *Ānartta*, *Aparānta*, besides *Girinagara*, the mountain *Ūrjayat*, and the river *Suvarnasikatā*. These places, particularly countries, have been identified before with a view to understand the political history of the *Kṣatrapa* and pre-*Kṣatrapa* period. Since my object is the interpretation of names themselves I would confine myself to pointing out their cultural significance.

Anūpa is evidently a name after a geographical feature, a fitting name for the coastal sea-board: *anūpa* meaning “near the water;” *Aparānta*, the western country, after its position on the Indian continent.

I am tempted to think that the name “Kaccha”¹ is also of this type. One of the meanings of Kaccha is bank or shore, or any ground bordering on water. If this implies the land which has come up from the

¹ It is mentioned by *Pāṇini* (IV. 2. 133), and “refers to the towns also ending in *Kaccha* (IV. 2. 126). These were situated mostly along the coast. The inhabitants were known as *Kācchaka*, and reference to their manner of laugh and talk is found in the *Kāśikā* illustrating their personal peculiarities or mannerisms.” AGRAWALA, *op. cit.* p. 31.

sea-bed, then the recent geological history of Cutch bears witness to that land having undergone such uplifts and depressions.

We have the word *kaccha* in Maru-kaccha and Bharu-kaccha. Geologically the Rajputana desert is the remains of an inland sea. So in this case too the name seems to be due to the geographical features of the land, *maru* meaning desert, arid, sandy land; *kaccha*, "that which has come up from the sea".

The land strip on the Western coast, where Bharu-kaccha or Broach is situated belongs geologically to the Tertiary period, and is comparatively of recent times, a result possibly of the retreat of the Arabian Sea.

This geological phenomenon fits in very well with the tradition that Konkan sea-board once formed part of the sea, and was recovered by *Paraśurāma*, a *Bhārgava*. But it appears that this attribution of the result to a *Bhrigu* is of a later date. Originally, at least from the 1st century to the 8th century the place was called 'Bharukaccha', as the inscriptions of the *Kṣaharāṭas*, *Kṣatrapas*, *Gurjaras*, *Kataccūris*, *Maitrakas* and *Rāṣtrakūṭas* record and are testified to by the *Mahābhārata*, *Mahāmayūri*, *Divyāvadāna*, and early Jaina literature. And this was in accordance with the purely geographical features of the land; while the word *bharu* itself, according to PRZYLUSKI,¹ (as pointed out by Dr. KATRE), has Austro-Asiatic features. In this connection it is worth noting the tradition in *Divyāvadāna*, a Buddhist work of about the 5th-6th century, cited by Dr. AGRAWALA.² According to this, Bhirukaccha was founded by one Bhiruka, after the ruin of the city of Raunika. The *Sūdras* are thus credited with the establishment of this place.

According to the *Mahābhārata* the residents of Bharukacca³ brought presents of *Gāndhāra* horses to *Yudhiṣṭhīra* at the *Rājasūya* sacrifice.

However, the word came to be completely sanskritized as is shown by an 8th century *Cāhamāna* inscription (and *Purāṇas*) which calls it *Bhṛgukaccha*.⁴ Compare also *Aṅkuleśvara* (modern *Aṅkleshwar*) in

¹ "Emprunts Anaryens en Indo-Aryen" *Bulletin de la Société de Linguistique* (30, 1929), 197. The *Jātakas*, Vol. II (Text, FAUSBOLL p. 171) mention one *Bharurāṭha*.

² *JUPHS*, XV. 33.

³ It is be noted that none of the readings (*MBH. Sabhā Parvan*, Ed. by EDGERTON, Poona, 1944, II.47.8) mentions *Bhṛgukaccha*.

⁴ *EI*, XII. 197.

early Gurjara records, which was later sanskritized into *Akrureśvara*. The modern name is derived from the former. Whatever view is taken, there seems to be little doubt that Kaccha, and Maru, and Bharukaccha owe their names to geographical features of the land, and that the modern name 'Bharoch' is derived from Bharukaccha.

Surāśṭra might have been applied to the country in S.W. Kathiawar, because of the natural fertility of the land. Even now *Sorāṭh*, as it is called in the vernacular, is famous for its rich crops of all kinds, and splendid cattle.

Does *Sauvīra* suggest a country of good warriors? Sind and the adjacent country to the north and north-west are still noted for their ferocious, bold, martial races.

Sindhu is after the famous Sindhu, and the territory till now retains this name. Thus all the place-names are after rivers and other physiographical features of the land.

All the names above discussed are of the descriptive type, and as the features described still form a prominent part of the land described, I venture to suggest that the explanations are not purely fanciful.

Anartta is supposed to stand for Northern Gujarat, including part of Kathiawad. Its cultural significance lies in this that it seems to corroborate the *Purāṇic* account, according to which the country came to be called 'Ānartta' after the son of *Saryāṭa* and *Sukanyā*, the former a very ancient *Aryan* tribe mentioned in the *Rgveda*. It further illustrates that the country had been Aryanized at least some centuries ago and known by its Aryan name, so as to be recorded in a 2nd century inscription by that name.

Most of these names are known from the *Mahābhārata* and *Purāṇas*, so a long tradition is behind them, and the inscription proves that it is at least 2000 years old.

The countries of South India are not mentioned by name, but the whole country south of the Vindhyas is called *Dakṣināpatha*—a descriptive and a directional name.

The remaining three names—*Girinagara*, *Ūrjayat*, and *Suvarnasikatā*—are also of this nature. What is now *Junāgadh* was, before the 13th century, called *Girinagara*, a city on or at the foot of a hill. This hill was called *Ūrjayat*. Now we call the hill Girnar (a) and the town *Junā-*

gadh. Thus we have transferred the name of the town to the hill, whereas the town is called by the 13th century name of the fort, viz. *Jirna-durga*. But the old names were more appropriate. Girnar is certainly a misfit.

The river which flows from the hill was called *Suvarnasikatā*. Its present name is *Sonrekhā*, thus the first part of the river's name has remained unchanged for 20 centuries¹. The river was so named, because its sand contains particles of gold.² Here then we have an instance of a place (river) name after its characteristic attribute.

So far I was dealing with names of countries, towns, rivers, and hills from *Kṣatrapa* inscriptions. Village names are very few. In fact, only one is known. It is *Rasopadra-grāma*. I shall not comment on it at present, but shall take it up along with other village names from subsequent records.

The one Gupta inscription mentions no other place names, besides *Surāṣṭra*, the river *Palāśinī*, and the hills *Raivataka* and *Ūrjayata*.

The name *Raivataka* is important as it tells us that one of the two hills which now form the Girnar range was known by this name, a name which is met with in the *Mahābhārata*, *Purāṇas* and *Jaina* literature. It is supposed to be after king Revata.

Names of Villages

Of the six place names from *Traikūtaka* records *Aparānta* is already discussed; partly also *Antaramaṇḍalī*. *Āmraka-(grāma?)* must have been named after a mango-grove. *Kaniyas-Taḍākā-sarikā* seems to be after a small pond.

Padra

Barring the names of countries, the earliest village name we get is in a *Kṣatrapa* inscription, which mentions *Raso-padra-grāma*. It is strange that it should be necessary to add the word *grāma*, for we are told that the suffix *padra*, which is derived from *pad*(?), itself means

¹ The second part seems to have been replaced by a new one. The exact derivative as suggested by Dr. CHATTERJI should be a form like* *Sonasītā* or * *Sonasi*.

² *Mirat-I-Ahmadi*, Supplement, 205, takes note of this river. It says, "Gold is deposited in its bed, but there is not enough to make its working profitable."

a village, or a place of habitation, besides a road in a village, the earth, or a name of a district.¹

And this is not a solitary instance. The suffix *-padra* occurs together with *grāma* in all the later inscriptions—*Traikūṭaka*, *Kaṭaccūri*, Gurjara, *Cāhamāna*, *Rāṣṭrakūṭa*, and *Caulukyas* of *Lāṭa*, Maitrakas of *Valabhī* and *Solan̄kis* (Caulukyas). Thus not only the suffix but the practice of appending *grāma* to *padra* is at least 2000 years old. For the term *padra* did not merely, or no longer, connote a village; it had become a part of the village name, the suffix *padra* indicating, when compounded with the name proper, a place of habitation in, around, or on a road leading to a village.

Vadra

Along with the suffix *padra*, we have to consider an almost identical suffix *-vadra*. It first occurs in two place-names from Gurjara records, then occasionally in *Rāṣṭrakūṭa* and *Caulukya* (*Solan̄ki*) records. It is remarkable that so far no instance of this suffix is found in *Valabhī* records, though there are at least 18 instances of the *padra* suffix. For it has been presumed that modern place-names in Kathiawad with the suffix *vadar* are derived from *vadra* > *vaddra* > *vaddara* (-*padra*-) -*vadra*.² I shall discuss this question later. For the present it is worth consideration whether the suffix *vadra* means the same as *padra*, and if so, whether they are interchangable.

Vadra in fact is no word. Either owing to the similarity of the letters *va* and *pa*, from about the 5th century onwards, or to the actual wrong engraving, *pa* came to be written as *va*. In some cases the epigraphist might have wrongly read it. But there is no doubt that in the majority of cases *padra* was written as *vadra*; or else we would not have many names in -*vadra*, particularly in Kathiawad. Hence both *padra* and *vadra* have an identical connotation. “Linguistically speaking,” says Dr. KATRE, “*padra*-, written and pronounced as -*paddra*-*paddara*³, *paddara* must have changed to -*vaddara*-, - *p* > - *v* -

¹ MONIER-WILLIAMS, *Sanskrit-English Dictionary*, (1899). 585.

² “*Padra* > *padda* > *i adda* + *padra* = *vadra* > *vaddara* > *vadar* doubtful, unless the form is a medieval (early NIA.) Sanskrit form”. S. K. C.

³ The spelling *vadra* would seem to be a blend of a prakrit *vadda* and the sanskrit *padra*. S.K.C.

normally in the intervocalic position."

Palli

The suffix *-pallī* or *-pallikā* is met with for the first time in a *Trai-kūṭaka* record, then once in a *Gurjara*, four times in the *Rāṣṭrakūṭa*, twelve times in *Maitraka* and only thrice in *Caulukya (Solanki)* records.

Pallī or its diminutive *pallikā* is derived from \sqrt{pal} meaning to go, to move etc. There seems to be no reference to it in very early Sanskrit literature,¹ but later it had come to mean a very small village, a village of wandering herdsmen (*ābhira-pallī*); of wild tribes; den of thieves, or a house of *Cāṇḍāla*.² It is used in the last but one sense in the *Uttarādhyanasūtra* and other Jaina canonical texts,³ the earliest portions of which are assigned to about 300 B.C.⁴ The underlying idea in literature is thus of insignificance and unrespectability.

In the inscriptions it does not seem to have been used in this sense. In the first place, the words preceding *-pallī* show that besides *cora*, *cāṇḍāla*, and *ābhira*, other things could also form a *pallī*. Secondly the addition of *grāma* to *pallī* implies that the place had already outgrown a small, tiny settlement, and *pallī* formed part of the name itself.

Thus the lexicographers appear to confine themselves to the early Jaina literary usage, whereas in practice the thing had undergone a change. This but illustrates the adage that law always lags behind usage.

Vali, Valli and Vallika

Just as we have to consider suffixes *-padra* and *-vadra* together, similarly after *-pallī* comes the suffix *-valī*, *-valli* or *-vallikā*. Both these occur for the first time in *Gurjara* records, once as *-valī*, and the second time as *-vallikā*, and then about eleven times in the *Rāṣṭrakūṭa*, while so far there is not a single instance from *Valabhī* records. In *Caulukya (Solanki)* records, in its pure form the suffix *-valī* occurs

¹ English or European dictionaries usually cite lexicographers, which are late.

² BOEHTLINGK and ROTH, *Sanskrit-Wörterbuch*, IV, 595.
MONIER-WILLIAMS, 610.

³ *Illustrated Ardhamagadhi Dictionary (IAD)* III, 1 528: *Abhidhānrajenāru*, V. 729.

⁴ WINTERNITZ, *History of Indian Literature*, II, 434.

only thrice, but it might be lurking in other - *li* endings such as *Dhaiüli* *Kisaraüli* and others.

Vallī by itself does not signify a village or an abode or settlement. In one sense it means a creeping, and a class of medicinal, plant; in the other, a very restricted sense, a section of a particular Upanishad, *Kaṭha Upaniṣad*.¹ None of these meanings could be directly applicable to place-names. But it appears that the meaning of *valli* as 'earth'² came to be combined, purposely but very likely unconsciously, with *valli* meaning section, or 'part' and the word came to mean a section of the earth, a habitation, etc. This in course of time became part of the name itself, and so the inscriptions further affixed the word *grāma* to show its size.

Sthali

Partly similar is the suffix -*sthali*. It is exclusively found several times in *Valabhi* records, but not once in records of the dynasties which ruled over coastal Gujarat. But I think its less pure form we can see only once in Dahithali of a Gujjrara record. It is mentioned in Caulukya (*Solaṅki*) records, and this instance comes from *Kāthiawar*. Its slightly different form once occurs in *Mūḍasthala*, whereas an allied suffix -*sthāna* is applied once after - *pura*, in *Prasannapura-sthāna*, and once to *Navamīsaka*.

Sthalī has been used as the first member of a compound word where it would connote a fixed or localized thing e.g. *sthali-devatā*. When followed by *bhū* it applied to a land which has become dry. Hence *sthali* by itself suggests a high-lying country, an eminence, table-land, or dry land as opposed to a damp, low land.

The *Mahābhārata*, *Harivamśa*, early Jaina and *Pāli* literature use the word in these senses.³ Thus *sthali* does not directly mean a habitation, but a place fit for habitation, being dry etc. Do the Maitraka inscriptions use it in this sense, handing us down the earlier usages, because most of Kathiawar was once, not very long ago geologically, under the sea; then gradually some parts came up and became dry, or

¹ MONIER-WILLIAMS, 929.

² *Ibid.*

³ MONIER-WILLIAMS, 1261-2; BOETHLINGK and ROTH, 1282; *Abhidhāna*, IV, 2386; CHILDERES, 592.

because the land is very uneven, and few places habitable, which are designated as *sthālis*?

The *Mahābhārata* mentions both *Kuśasthala* as well as *-sthālī*. The latter is supposed to be another name of Dwarka.

There might be some geological or physiographical significance behind the use of *sthala* or *sthālī*, which is confined to Kathiawar, or it might simply mean a place, dry and elevated in its primary sense, but later meaning place only. Qualified by the name proper, *Kuśa*, *Vāmana* etc. it would denote a particular place. It remains to be investigated, if this latter interpretation is correct, viz. whether *sthālī* was affixed to personal names only, or to names of objects etc.

Hrada

Another old suffix is *-hrada*, meaning a large or deep piece of water, lake or pool.¹ The earliest reference to a place-name with this suffix is in a *Kataccūri* record. Subsequent occurrences of names with these suffixes are very few, but do appear, once in a *Rāṣṭrakūṭa*, twice in Maitraka and once in a Caulukya (*Solaṅki*) record. It is remarkable that one of the place-names in all the three later records is identical viz. *Kāśahrada*, identified with *Kāsundra*, 25 miles south of Ahmadabad.

Already in a *Rāṣṭrakūṭa* inscription instead of the suffix *-hrada* we find *Kāśa*^o compounded with *-draha*. This may imply that these two suffixes mean more or less the same thing and are interchangeable.²

Draha

There is one instance of a place-name with *-draha* suffix in a Valabhi record and one in a Caulukya (*Solaṅki*) record. These are respectively *Vaṭa-draha* and *Go-drahaka*. In each of these cases the meaning of the suffix can be more easily ascertained by a reference to the first name or names proper. In both cases it would mean that the lake or the tree near the lake, or the reeds *kāśa* growing in the lake formed a prominent landmark, and the place was named after this.

¹ MONIER-WILLIAMS, 1307. According to Dr CHATTERJI these suffixes—*hrada*>*draha*—are very common in Bengal.

² Cf. *Ibid.* 501. “*draha* = *hrada*.”

Sara

Equally old as *-hrada* and having a similar significance is the suffix *-sara* meaning a lake or a pond. Omitting a doubtful reference in a *Traikūṭaka* record, we have first *Jambu-sara* in a Gurjara record. Many of us are familiar with this name. It is no other than our *Jambu-sar*, near Dakor in Kaira District. For nearly 1500 years the name has come down to us in an absolutely unchanged state.

This and other place-names in *-sara* regularly appear through the *Rāṣtrakūṭa*, Maitraka and Caulukya times. Of course the instances are not many, the largest number so far gathered from Caulukya records is 7 and about 3 or 4 from the earlier records. As in *-hrada*, a lake and its surroundings determined the place-name.

Pataka

The suffix *-pāṭaka* first occurs only once in a Gurjara record, then once in a *Rāṣtrakūṭa* record, about six times in Maitraka, and therein once as *Kaṭaka* (*Amalakaṭaka*)¹ and only thrice in Caulukya (*Solaṅki*) records.

What does *pāṭaka* mean? It is said to signify “the half or any part or a kind of village, or a shore or a bank.”² Early Jaina literature makes the sense more explicit. There *pāḍaga* signifies a habitation within a village.³ Originally then *pāṭaka*, *pāḍaga*, *pāḍā* might have denoted a large, but private house, or settlement within a village. Gradually the village came to be called after it and sometimes the city also as the following names show: *Anahila-pāṭaka* or *-(vāṭaka)*, *-nagara*, *-pura*, *-Anahilapura*. Generally, the word or name preceding or qualifying *-pāṭaka* would be that of a person or group of people or tribe (?). If this can be ascertained, the names in *-pāṭaka* would yield valuable information on various settlements, or “colonisations”.

Vataka

Analogous to the suffix *-pāṭaka* is *-vāṭaka*. Three clear instances of it occur in Maitraka records, and once as *-vāṭikā* and once as *-vāṭa*,

¹ GADRE, *Imp. Inscriptions from the Baroda State*, 20.

² MONIER-WILLIAMS, 614-15; BOETHLINGK and ROTH, IV, 630.

³ *Abhidhāna*, V, 823.

but no instances of it are so far noticed in other early or contemporary records of Gujarat. In the Caulukya records, the famous *Anahilapura*, or *-pāṭaka* appears once as *Anahila-vāṭaka*.

Vāṭa, *vāṭaka*, *vāṭi*, *vāṭikā* all from *vṛt*, have always connoted in Sanskrit,¹ *Ardhamāgadhi*,² and *Pāli*³ literature a temporarily enclosed place, such as a garden, plantation, or an enclosure of a (low caste) village consisting of boundary trees. The exact nature of the enclosure is suggested by the word prefixed to it. Thus we have *Kaṇṭakī*, *Ikṣu*, *Kṛṣi*, *Samāja*, *Camū*, *Smaśāna*, and *Prācyā* as some of the prefixes.⁴ Becoming a prominent feature of the land, this enclosure would gradually become the name of the village.

There is a solitary instance of a place-name ending in the analogous suffix *-vāṭikā* in a Maitraka record. It is called *Pahma* - (Padma) *vāṭikā*. It is proposed to be identified with *Baṅgavādī*.⁵

This is to be distinguished from names ending in *-vat* and *-mat* implying possession. There are only four of this kind, viz., *Candrāvatī*, *Darbhāvatī*, *Dadhimatī* and *Dvārāvātī*—all occurring in Caulukya inscriptions.

Ijya or Ijja

Another group of place-names ends in *-ijya* or *-ijja*. Excepting the one or two instances in *Kaṭaccūri*, *Gurjara*, and *Rāṣtrakūṭa* records, we get a number of definite instances of place-names with these suffixes in Maitraka and Caulukya inscriptions. By a consideration of all the names and suffixes we have to fix the shades of meaning connoted by *-ijya* and other similar forms.

From these I pass on to suffixes which are found only in Caulukya (*Solaṇki*) inscriptions but not in inscriptions of the earlier period. Why these are not found in earlier records may be explained by saying that very few records pertaining to Northern Gujarat, the region to which the Caulukya records belong, have been found. Hence we have

¹ BOETHLINGK and ROTH, VI, 901; MONIER-WILLIAMS, 939.

² *Abhidhāna*, VI, 1066 and see *Illustrated A. M. D.*, IV, 368, V. 534 and 832.

³ CHILDERS, 555.

⁴ BOETHLINGK and ROTH, VI, 901.

⁵ According to Mr. Hariprasad SHASTRI.

no earlier place-names with these suffixes. Though this is true, the fact remains that place-names with these suffixes were confined to or predominated in Northern Gujarat.

Vasana

The first of these suffixes is-*vasana*. A perfectly Sanskrit word meaning dwelling, abiding, sojourn, and when forming first part of a compound name, it means “residence in.....”¹

An early Sanskrit gloss on an earlier *Ardhamāgadhi* Jaina canonical *Sūtra* text gives the same meaning for *vasana*.²

Though thus the meaning of the suffix is certain, none of the Sanskrit³ or Prakrit lexicons give an example, where the word is used as a second part of the compound, in the way it is used in Caulukya inscriptions. Nor can I cite such an example from literature. With regard to inscriptions, as far as my knowledge goes, place-names with this suffix do not occur in Gupta or Gurjara-*Pratihāra*, and *Rāṣtrakūṭa* inscriptions. I am doubtful if it will be found in inscriptions of other dynasties and other parts of India. Of course nothing definite can be said unless all the inscriptions are examined.

Though there are only seven Caulukya inscriptional references to place-names with this suffix there is a very large number of such names in Northern Gujarat, which suggests that these formed a special feature of the place-name pattern of this part of India. And it will be interesting to find out what light they throw on the question of colonization and culture of Northern Gujarat when discussed together with the first part of the name.

Vasahika, Vasaka

Derived from the same source, viz. \sqrt{vas} is the suffix -*vasahikā*, of which a solitary illustration is found in a *Rāṣtrakūṭa* record. *Kāraṇja-vasahikā* might have meant a dwelling, or a colony in or around or under *Karanja* tree (*Pongamia Glabra*).

¹ MONIER-WILLIAMS, 932.

² *Abhidhāna*, VI, 934 and *Illustrated A. M. D. V.*, 533.

³ Except the one instance from the *Mahābhārata*, V. 1680 of *Araṇya-vasana*. BOETH-LINGK and ROTH, VI, 839.

Bearing affinity to *-vasana*, and *-vasahikā* are the suffixes *-vāsaka* and *-vāsa*. The former is found in *Mohaḍa-vāsaka*. Of the latter no epigraphical instances are so far found, but as I will show later, a number of modern place-names bear the suffix *-vāsa*.

Vada

The second exclusively Caulukyan suffix is *-vāḍā*. The word is not Sanskrit, but is derived from *vāṭa* - *vāṭta* - Sk. *varutta* - 'round' or *vāṭa* or *vāṭaka*, or even *pāṭaka*. The *Ardhamāgadhi* *vāḍā* is equated with the Sanskrit *vāṭa*, and also stands for *pāṭaka*. It seems strange that the former should have no word like *vāḍī*, or *vāḍā*¹.

All these words, however, originally meant some kind of temporary enclosure like *vāṭaka*, *vāṭa* or *vāṭika*. Nowadays this sense is conveyed by *vāḍī* only, though in cities like Bombay and Poona "vāḍī" has come to be associated with a built-up area either with or without an enclosure, belonging to a private citizen, as *vāḍā* has been in *Mahārāshtra* for the last 300 years or more. In Gujarat the original *Ardhamāgadhi* or Prakrit word *pāḍā* is used. Thus we have *Saṅghvipāḍā* and other *pāḍās* in Patan. Most probably this has been in use from very early times,² associated either with a private, but perhaps prominent villager, or other land-feature, which in course of time usurped the name of the village. That *vāṭaka* has some connection with *vāḍā* or in some parts of Gujarat, the latter was directly derived from the former, is shown by a Gurjara place *Sūnṭhavāḍaka*,³ which is identified with *Sunthvāḍ*.

Thus *vāḍā* or *pāḍā*, derived from *vāṭaka* or *pāṭaka* or from both, stood for the original word itself, for a private settlement characterised either by a personal name or a prominent physiographical feature.

Vada

The suffix *-vāḍā* is different from the suffix *-vāḍa*, though the engraver of an epigraph or even a mistake in transcription might make

¹ *Abhihāncarājendra*, V, 1066. cf. *pāṭaketi samjñā prasiddhā*.

² In early Jaina literature the word *pāḍā* is used in the sense of a suburb of a large town. Thus *Nālandā-pāḍā* of *Rājagrāha*.

³ *IA*, 13.76. Of course the difference might be due to the writing or reading of the akṣara *ṭa*.

these two suffixes look similar. The latter - *vada* comes from *vāṭa*, meaning a baniyan or Indian Fig tree. The earliest instance, a solitary one, is *Kumāri-vādāo* given by an early sixth century *Kaṭaccuri* plate. Later it is found but once in a Caulukya record as *Indrāvada*.

Besides these there are a few place-names ending in - *na*, - *ṇa*, or *ṇā*, in - *da* or - *di*, in - *yā* and - *ka*. Whereas in some cases, for instance names in - *ka*, might be diminutives it is difficult to ascertain in other cases, whether these are remnants of suffixes or form part of the word itself. All these place-names will have to be dealt with individually, along with their modern equivalents.

Pura, Puri and Nagara

We must also take note of the suffixes *pura*, *puri*, *nagara* and *paṭṭana*. The first three denote a town or a city, the last a sea or river port.

Very few instances of place-names with these suffixes are found in ancient Gujarat. The earliest is - *nagara* found in Girinagara of the *Kṣatraka* records. *Pura* and - *puri* are found respectively in *Traikūṭaka* and *Kaṭaccūri* records and in Gurjara and Caulukya records.

Paṭṭana occurs only four times, twice in the *Rāṣtrakūṭa*, once in the Maitraka, and once in a Caulukya record.

The suffix - *durga* occurs late in the 13th century. Thus the present *Junūgaḍh* is called *Jirṇadurga*.

Siddhi, Sadhi

Suffixes *siddhi* and *sādhi* occur once only, both losing the final vowel in modern *Gujarāti*. Thus Borsad in Kaira District comes from Badarasiddhi mentioned in a *Rāṣtrakūṭa* record and *Amalsād* in Navasari District or *Prānt* from *Āmvalasādhi* of a Caulukya record.

Thus the following suffixes are found among Gujarat place-names:—

padra, *vadra*, *pallī*, *pallīka*, *valli*, *vallikā*, *sthālī*, *sthāna*, *draha*, *hrada*, *sara*, *pāṭaka*, *vāṭaka*, *vāṭikā*, *vāḍaka*, *ijya* or *ijja*, *vasaṇa*, *vasahikā*, *vāḍā*, and *vāḍa*, *pura*, *puri*, *nagara*, *paṭṭana*, *durga*, *siddhi*, and *sādhi*.

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From their meanings these suffixes can be classified into the undermentioned groups:

Padra	<i>Pātaka</i>	Siddhi
Vadra	<i>Vāṭaka</i>	Sāḍhi
<i>Pallī</i>	<i>Vādā</i>	
<i>Pallikā</i>	<i>Vāṭikā</i>	
Valli	Ijya or Ijya	
<i>Vallikā</i>	<i>Vasaṇa</i>	
<i>Sthalī</i>	<i>Vasahikā</i>	
<i>Sthāna.</i>	Pura	
Draha	<i>Nagara</i>	
Hrada	<i>Paṭṭana</i>	
Sara	Durga	

The list gives us no less than 24 different suffixes of place-names current in Gujarat from 100 A.D.—1300 A.D. Among them there are not more than a couple of suffixes like - *nagara*, and - *pura* denoting cities, and instances of these are not more than five, indicating that Gujarat then as now was primarily a country of villages.

Inscriptional and Modern Place-name Suffixes

Many of the modern place-names of Gujarat have retained these ancient suffixes, of course not in their original, but only in their transformed garb, due to the transition from Sanskrit to Gujarati.

In this process of understanding the modern place-name suffixes, we start with a group of ancient place-names, having the same suffix, and compare with it the group of definitely identified modern equivalents.

<i>Ancient names in padra</i>	<i>Modern names</i>
<i>Nigundipadraka</i>	= <i>Nāgarvāḍā</i>
<i>Tāṇḍula-padraka</i>	= <i>Tāṇḍaljā.</i>
<i>Gurjara</i>	<i>Sīriṣa-padraka</i>
<i>Rāṣṭrakūṭā</i>	= <i>Vāṭa-paddara-ka</i> > <i>Vāṭa-paddara-ka</i> <i>Vāḍa-vaddara</i> > <i>Vāḍoddarā</i>

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	<i>Vadra</i> -padra	= <i>Vadodarā</i> (Baroda).
Caulukya (<i>Lāṭa</i>) ¹	<i>Tala</i> -padraka	= Talodra
	<i>Vaṭapadra</i>	= Vardala?
<i>Ancient names in vadra</i>		
Gurjara	<i>Jara</i> -vadra	= Jolva
	<i>Phala</i> -vadra	= Phalod
Maitraka	<i>Dambarapadraka</i> in	= Not identified.
	<i>Anumañjisthalī</i>	
	<i>Chhedapadraka</i> in	= <i>Sedhāvadar</i> , 2½ miles south of Varjit, near Bhavnagar. ¹
	<i>Hastavaprāhāra</i>	= <i>Hāthab</i> , near Bhavangar.
	<i>Indrāñipadraka</i>	= Not identified.
	<i>Valapadraka</i>	= <i>Valāvad</i> (?) 2 miles from Sihor.
Caulukya	<i>Dadhipadra</i>	= Dahod
	<i>Dālāüdra</i>	= <i>Dālod</i>
	<i>Dharavadrikā</i>	= Dhared
	<i>Hamḍāüdra</i>	= Undwadia (Undwaria).
	<i>Lāṭhivadra</i>	= <i>Lāṭvadra</i>
	<i>Talodrā</i>	= Talara (Talodara).

It will be observed that during the Caulukya period three of the names do not give the suffix - *padra* or - *vadra*, but their later (?) form, which undergoing a further simplification are now preserved as Dalod, Undwadia (Undwaria) and Talara respectively.

Modern: Dara

Answerable to the above place-names in - *padra* or - *vadra*, and their later forms or variations are the following, the second part of which consists of *dara*, from the Mehsana, Baroda, Navasari, and Amreli *prānts* of the Baroda State in Gujarat and Kathiawad.² Though their ancient proto-types have not been found so far in epigraphs, their endings suggest that they might be ancient. Further evidence in support of this inference is afforded by the first part of the name or

¹ According to Mr. Hariprasad Shastri.

² As mentioned in the introduction, these have been listed on card-index system, but not published at this stage of the studies.

name-content, which unlike those of purely modern names does not begin with that of a deity—*Sīva*, *Viṣṇu*, *Rāma* or *Hanumān*.

Likewise some of the names end in *gin ḍa* or *ṅāḍ* or *ṅoḍ*, of which there is a very large number in Mehsana *prāṇt* might be traced to names with the suffix - *padra* or - *vadra*. But we cannot be so certain, as these name-endings belong not to the secondary stage, but to what we may call, the third or tertiary stage.

And if Talara is really derived from Talodra, which undoubtedly comes down from *Talapadra* or - *vadra* then a few modern names ending in *ora* or *ṛā*, could be so derived.

Palli

Out of the ancient place-names in - *palli* the following are identified with certainty.

<i>Kaṭaccuri:</i>		none.
<i>Gurjjara:</i>		
<i>Rāṣṭrakūṭa:</i>	<i>Brāhmaṇapalli</i>	= <i>Bāmroli</i> / <i>Brahmapallī</i>
	<i>Kaṭupallikā</i>	= <i>Kalol</i> (or <i>Kallol</i> ?)
	<i>Vāradapallikā</i>	= <i>Bārdoli</i>
<i>Maitraka:</i>	<i>Antarapallikā</i>	= <i>Antroli</i> (?)
	<i>Āśilāpalli</i>	= <i>Āśapalli</i> , <i>Asawal</i> or <i>Asārvā</i> ?
	<i>Viṣvapalli</i>	= <i>Vaṇsol</i> . ¹
	<i>Vāṭapallikā</i>	= <i>Vāḍl</i> . ¹
	<i>Ghaṇṭāpalli</i>	= <i>Ghaṇtoli</i>

It is really a pity that out of the several *Maitraka* - *pallikā* names only a few can be identified.

Place-names with - *valli* or - *vallī*-endings which have been identified are as under:

<i>Kaṭaccuri:</i>	None
<i>Gurjjara:</i>	<i>Goliavali</i>
<i>Rāṣṭrakūṭa:</i>	<i>Dhannavallikā</i>
	= <i>Dhānoli</i>
	<i>Žharivallikā</i>
	= <i>Z(jh)aroli</i> .
	<i>Vāṭavalli</i>
	= <i>Valod</i> (?)
<i>Maitraka:</i>	None

¹ According to Mr. Hariprasad Shastri.

Caulukya:	<i>Kacchāvalī</i>	= Kacholi.
	<i>Kāñvalāüli</i>	= Kamlol (?)

Li or Oli

The above list shows that names in *-valli* or *-vali* should give us normally names ending in *-oli*.

As similar or identical results follow from names in *-pallī*, modern names with endings in *-oli* might have either of these as proto-types. A few of such place-names are found in Mehsana *Prānt*, from which we might reconstruct their older forms.

A few of the other (modern) forms in *-li* have their proto-types in the older names with suffix *-sthali*, found only in Maitraka inscriptions and once in a Caulukya record. But *-sthali* was not an ordinary suffix. It denoted in many cases a territorial unit. Hence wherever it was applied on to the ordinary suffix, e.g. *Kadambapadraka-sthali*, *Vāṭapallikā-sthali*, it is possible that it would be dropped, when no longer that territorial unit existed. In cases where it formed the primary suffix, it seems to have formed a part of the name, and handed down in its shortened form. Thus we have *Deyathali* in a Maitraka record, which itself seems to have been derived from a form like *Deva-Deha-sthali*, whereas the modern *Amreli*, chief town of the *tāluka* and *prānt* of that name in Kathiawar, might have been derived from *Ambareṇu-sthali*. The classical instance is however of *Vāṇthli* which is said to have its proto-type in *Vāmana-sthali*. If this is true, and if the latter is not a later sanskritized version, (for it is not found in earlier records of Kathiawad, though occurring in the *Mahābhārata*?), then many of the modern place-names in *-thali* might be similarly derived.

We have thus two Dethalis in the Mehsana Prant : one in the Siddhapur Kasba, and the other in *Vadāvanī* Kasba. There is one more name with this suffix, viz. *Sāṅgasthali*. Like *Delvāda*, Dethali seems to be a popular place-name, its popularity being due to its connection with a deity.

In the Amreli *Prānt* there are three places; two *Rājathalis*, one in Damnagar and the other in Dhari Mahal; the third is Methali.

The rest of the modern place-names in *-li* might have their archetypes as names in *-pallī*, *-valli* or *-sthali*, or in such names as *Māṇḍali* or *Māṇḍal*, *Sākli* or *Sāṅkli* (of which we have no less than five in

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the Mehsana *Prānt*, one each in Mehsana, Kheralu, and *Vadāvani* sub-division and two in *Vijāpur* subdivision), which have come down to us unchanged.

Sthana

None of the few names in - *sthāna* has been identified so what the exact relation between the proto-type and its present form is cannot be ascertained. Ordinarily - *sthāna* would change to *thāna*. (Cf. *Sthāna*=*Thānā*; *Thān* in Kathiawar derived from *Thānakā*).

The solitary name with the - *sthala* suffix, viz. *Mundasthala* is identified with Murthal. This little datum is not sufficient to trace satisfactorily the archetypes of a large number of place-names with the ending - *al* or - *ala* in the Mehsana and other parts of the Baroda State. Only two names *Saduthalī* in the *Vadāvani*, another of the same name in the Visnagar and Thumaihala in the Visnagar sub-division can be cited. For the rest we should look out for some other archetype suffixes.

Dra

Of the very few names in - *draha* or - *hrada* the one that is most satisfactorily identified is Godrahaka, that is Godhara in the Panch Mahal District and *Kāsandra*, from *Kāsahrada*. According to this equation, some 10 names with the ending ^o*dra*, or ^o*dhara* might have their origin in the suffix ^o*draha* or ^o*hrada*.

Sara

There is no difficulty with regard to the modern place-names with the suffix *-sara*. Many of them are self-explanatory. The first part is the name of a person or tree etc., the second, *-sara* meaning a lake, has remained unchanged. Very often the first part has not undergone any change. Thus the following names have for about 500—1000 years withstood all changes.

Gurjara:	Jambusara	}
<i>Gujarāt</i>		
Cālukya:	Jambusara	= Jambusar (a)
	<i>Navasārikā</i>	= <i>Navsārī</i> or <i>Navasārī</i> .

<i>Rāṣṭrakūṭa:</i>	<i>Jambusara</i>	= <i>Jambusar(a)</i>
<i>Maitraka:</i>	<i>Jambusara</i>	= <i>Jambusar(a)</i>
	<i>Kāsara</i>	= <i>Kāsar</i>
<i>Caulukya:</i>	<i>Nāgasārikā</i>	= <i>Navasārī</i>
	<i>Phūlasara</i>	= <i>Phul(a)sar(a)</i>
	<i>Vadasara</i>	= <i>Vad(a)sar(a)</i>
	<i>Nausara</i>	= <i>Nausar(a).</i>

The one exception seems to be *Bhāṁṣara* which has now become *Bhākhar*, but then the second part is *ṣara* and not *sara*.

There are about 15 place-names with the suffix - *sara* spread over the whole of the Mehsana *Prānt*, of which I would mention only *Panchāsar* which traditionally goes back to the 8th century; others might be equally old or at least of the Caulukya (*Solaṇki*) period.

Vada

Place-names with the suffix - *pāṭaka* are not many. But as we saw this is a very ancient place-name suffix, even in literature. In Gujarat epigraphy the following places with this suffix have been identified.

None before the *Rāṣṭrakūṭa* period.

<i>Rāṣṭrakūṭa:</i>	<i>Ambapāṭa(ka)</i>	= <i>Amod (pur)</i> (not <i>pāṭaka</i> , but merely - <i>pāṭa</i>).
<i>Maitraka:</i>	<i>Devakula-pāṭaka</i>	= <i>Devalvāḍā</i> ¹ > <i>Deūlavāḍā, Delvāḍa</i> . or <i>Devalia</i> , 14 miles east of Dhral, Jamnagar State.
	<i>Dāmari-pāṭaka</i>	= ?
	<i>Lohāra-pāṭaka</i>	= ?
	<i>Mulavarma-pāṭaka</i>	= ?
	<i>Viśāla-pāṭaka</i>	= <i>Visaliā(?)</i>
	<i>Amalakāṭaka</i> in <i>Bharukacchaviṣaya</i>	= <i>Amod</i> , or <i>Āmblā</i> 12 miles s. of <i>Āmti</i> , in Padra <i>Tālukā</i> , Baroda <i>Prānt</i> . ¹
<i>Caulukya:</i>	<i>Anahila-pāṭaka</i>	= <i>Anahilvāḍ(a)</i> or <i>Anāv(a)ḍā</i> .
	<i>Brāhmaṇā-pāṭaka</i>	= <i>Brāhmaṇavāḍā</i> or <i>Bāmbhāṇa vāḍā</i> . or <i>Bāmanvāḍā</i>
	<i>Dodiyā-pāṭaka</i>	= <i>Dodivāḍā</i> .

¹ GADRE, *Important Inscriptions, Baroda State*, 20.

Before commenting on these names, it is also necessary to consider at this stage place-names with the suffixes - *vāṭaka*, and - *vāḍā*.

As I said previously only three names with the suffix-*vāṭaka* occur in pre-Caulukya records, and all these in the Maitraka records, whereas the place-name with the suffix -*vāḍā* occurs but once.

The one name in *°vāḍā* is *Sūnṭhavāḍā*.

In the Caulukya inscriptions *Anahilapāṭaka* is once mentioned with the suffix - *vāṭaka*, while there are 10 place-names with the suffix *vāḍā*, of which eight can be identified. They are:

<i>Ādhivāḍā</i>	==	<i>Ādivāḍ(a)</i>
<i>Āṅganavāḍā</i>	==	<i>Āṅgan(a)vāḍ(a)</i>
<i>Corūyavāḍā</i>	==	<i>Corvāḍ(a)</i>
<i>Deūlavāḍā</i>	==	<i>Delvāḍā</i> .
<i>Rāṇavāḍā</i>	==	<i>Rāṇvāḍ(a)</i>
<i>Sāhilavāḍā</i>	==	<i>Selvāḍ(a)</i>
<i>Sāmpavāḍā</i>	==	<i>Sāmpavāḍ(a)</i>
<i>Varāṇavāḍā</i>	==	<i>Varṇavāḍ(a)</i> .

The question naturally arises whether the names with the suffix - *vāḍā* are derived from the earlier forms *pāṭaka* or - *vāṭaka*. Like - *padra* or - *vadra*, these do not mean the same thing.

Two names of the Caulukya period, *Anahilapāṭaka* and *Dodiyā-pāṭaka* have now the suffix -*vāḍā(ā)*. On this analogy the eight place-names in -*vāḍā* might have their original suffixes as -*pāṭaka*. But *Anahilapāṭaka* has once the suffix *vāṭaka* also. Unless this be the engraver's mistake, the modern *vāḍ(ā)* suffix might be derived from *vāṭaka*. And this is philologically the more natural process.

In studying other modern place-names in -*vāḍā*, this twofold origin has to be kept in view.

Pada

But though *vāḍā* thus can be traced back to *pāṭaka* or *vāṭaka*, the second or the latter of which only meant an enclosure, residence, colony or stronghold, *vāḍā* in the Caulukya period and later seems always to have conveyed this idea. Northern Gujarat has now some 40 place-names with this suffix, whereas Southern Gujarat, viz., *Navasāri* *Prānt* has *pāḍā*; so also, as my pupil Dr. Naik informs me, village names in *pāḍā* abound in that part of the Deccan which borders Gujarat, while

these become less and less southwards and eastwards. But this *pādā* or *pāde* cannot be derived from the Sk. *Padra*, as has been done by the late Mr. RAJWADE, and Editors of the *Mahārāṣṭra Sabdakoṣa*.

Vadi

Just as we had one or two epigraphical references to names in *vāṭikā*, even now there are not more than similar number of place-names in Northern Gujarat. *Vāṭikā* becomes *vādī*, and this suffix we have in one place-name, *Mātarvādī*,¹ in the *Pātan* sub-division.

Likewise there are only 45 place-names with the suffix *vad(a)* in the Mehsana *Prānt*, a number which seems to be in proportion with that obtained from inscriptions. What is important to note is that the suffix has not undergone a change as in *Indrāvāda* of the Caulukyan period, which is now called *Indrād*. This latter however suggests that some of the modern place-names in *-d(a)* might have their original suffixes *-vāṭa* or *-vāda*.

Jja, Jya or Iyya

Names with an ending in *-jja* or *-jya* or *iyya* which have been identified are as follows:

<i>Kaṭaccuri</i> :	<i>Gorajja</i>	= Goraj.
<i>Gurjjara</i> :	<i>Bherajjikā</i>	
	<i>Kemajju(?)</i>	= Kimoj.
<i>Rāṣtrakūṭa</i> :	<i>Kārpāṭavāṇijya</i>	= <i>Kapaḍvanj</i> (<i>vāṇij-ya</i> indicates suffix-ya, not-ij-ya-).
<i>Maitraka</i> :	<i>Anumāṇji(?)</i>	
	<i>Baṇḍarijidri</i>	= Barejadi, 7 miles north of Mehmabad. ²
	<i>Desurakṣitijja</i>	= <i>Desor</i> , 8 miles southeast of Thasara. ²
	<i>Kakkijja</i>	
	<i>Karkijja</i>	

¹ Is it possible that some of the names in *di*, such as Limbadi, *Fāladi* are derived thus from Limba or Nimba-*vāṭi* or *Pālavāṭi*?

² According to Mr. Hariprasad SHASTRI.

Kāndhajja (Surāṣṭra) = Kundhej, 10 miles south-east of *Dhānk*.

Moranjijja (Surāṣṭra) = Morai, 7 miles west of *Māliyā*.

Sīhamuhijja = Sihuj, 7 miles east of Mehmadabad.

Sīvatrātaijja

Caulukya: *Avayāniijja*

Cuyāniitija

Dāsayaja = *Dāsaj*.

Hethaūnji = *Hetamji*

Lāṅgaṇaijja = *Lāṅghnaj* (Langhnej).

Sūrayaja = *Sūraj*.

Vālaija = *Bālej*

Vilahuja

Identification of these place-names, though few, from inscriptions belonging to parts of Gujarat and Kathiawar, spreading over eight hundred years, shows how names with *-ijja*, or *-ijja* suffixes have survived with modified endings.

Five of the Caulukya names have been definitely identified, a number though small, is enough to tell us that of the other 30 or 35 names spread all over the Mehsana *Prānt* they are most probably not only old, but had their suffixes in *-ijja* or *-ijja*.

Vasana

Similar is the case with place-names having the suffix *-vasana*. Of the eight, five are identified. They are

Canḍāvasaṇa = *Chadāsan* (a) ¹

Thedha-vasaṇa = *Dhedāsan* (a)

Kūlāvasaṇa = *jhulāsan* (a) (?)

Lundāvasaṇa = *Lunāsan* (a) ? Kadi.

Nandāvasaṇa = *Nandāsan* (a)

Riṇāsihavasaṇa = *Rañasāṇ* (a)

Sahajavasaṇa

¹ Ordinarily OIA *-n-* NIA *-ṇ-*. In these names also we expect *-ṇ-*, and in some (most) cases the ending is *-ṇa-* or *ṇā*. But whether it is so in all cases can only be determined by a visit to the places. Maps and Directories are unreliable.

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This leaves little doubt as to the identity of the suffix or ending - *sana*, in a very large number—over 100, perhaps the largest number in the whole of Northern Gujarat—of place-names. In some cases even the complete suffix *vasana* is still retained. Thus:

<i>Bhāṭavāsanā</i>	<i>Hilolvāsanā</i>
<i>Bhūtiyavāsanā</i>	<i>Jetalavāsanā.</i>
<i>Galolivāsanā</i>	<i>Kākavāsanā.</i>
<i>Gulavāsanā.</i>	

The few epigraphical references would show that the suffix - *vasana* denotes an abode, a habitation, or a colony, either of a person or group of persons. This interpretation is confirmed by the names now existing, showing also that it was applied to the habitation of spirits and others.

Pura, Puri, Nagara

Now remain the suffixes *pura*, *puri* and *nagara*, each denoting a city or town. There are very few references to such large places in inscriptions. India is a land of villages. It is not an empty political slogan, based on present economic factors, but a truth also demonstrated by place-name studies. From the earliest historical times we have the following.

	<i>Nagara</i>	<i>Pura</i>	<i>Puri</i>
<i>Kṣatrapa:</i>	<i>Girinagara</i>		
<i>Traikūṭaka:</i>		<i>Kapūra?</i>	
<i>Kaṭaccūri:</i>		<i>Anandapura</i>	
<i>Gurjara:</i>	<i>Girinagara</i>	<i>Daśapura</i>	<i>Nāndipuri</i> (<i>Nāndod</i>)
<i>Guj. Cālukya:</i>		<i>Vijayapura</i>	<i>Vijaya-Anirudhapuri</i>
<i>Rāṣṭrakūṭa:</i>		<i>Harṣapura</i> <i>Helāpura</i> <i>Kaṭipura</i> <i>Karmāntapura</i> <i>Sāmbapura</i>	
	<i>Vaṭanagara.</i>		
<i>Paramāra:</i>		<i>Ānandapura</i>	

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	<i>Nagara</i>	<i>Pura</i>	<i>Puri</i>
Maitraka:	<i>Vaṭanagara</i>	<i>Ānandapura.</i>	
	<i>Girinagara</i>	<i>Ānartapura</i>	
		<i>Brahmapura</i>	
		<i>Danturapura</i> = <i>Dantardi</i> , (?) 6 miles south of <i>Mandal</i>	
		<i>Daśapura</i>	
		<i>Kaundinyapura</i>	
		(<i>Kodinar</i> ?)	
		<i>Śimhapura</i>	
		(<i>Sihor</i>)	
		<i>S'ivabhāgapura</i>	
		<i>Suryapura.</i>	
Gurjara-Pratihāra:		<i>Jayapura</i>	
Caulukya:	<i>Āñahilapā-</i> <i>takanagara</i>	<i>Āñahilapāṭapura</i> = <i>Āñahila?</i> <i>Anāvādā</i> or merely <i>Pātan</i>	
	<i>Ānandanagara</i>	<i>Ānandapura</i>	
	<i>Bhāūttapadranagara</i>		<i>Brahmapuri</i> (<i>grāma</i>) (<i>Bhampori</i>).
	<i>Devanagara</i>	<i>Araṭhaura</i> = <i>Aithor</i>	
	<i>Dhanāra</i> (<i>Dhananagara</i> ?)	<i>Dhanorā</i> -(<i>grāma</i>)	
		<i>Dhanapura.</i>	
		<i>Hāṁsalpaura</i>	
		(<i>Hāṁsalpur</i> (a))	
		<i>Lilāpura</i>	
		(<i>Lilāpura</i>)	
	<i>Nagara</i> (<i>Vadnagar</i>)		
		<i>Māngalapura</i> (<i>Māngrol</i>)	
<i>Vrddhinagara</i>		<i>Naddulapura</i> = <i>Naddula?</i> (<i>Nādol</i>)	
		<i>Pālhanapura</i>	
		(<i>Pālanpur</i>)	
		<i>Ratanapura</i>	
		(<i>Ratanpur</i>)	

Rupāpura
(Rupāpur)
Salakhaṇapura
(Saṅkhalpur)
Satyapura
(Saṅchor)
Simhapura (Sihor)
Udayapura
 { *Udaypur* or
 { *Udai* (or e) *pur?*
Vāmanapura
Varddhamānapura
(Wadhwan).

The above list shows at a glance that among *nagara*, *pura* and *puri*, *pura* was the most common. And this is confirmed by an analysis of modern place-name suffixes. How are we to distinguish these modern place-names from those of the 12th century or of the earlier period?

Two tests are available. The first test is that many of the early names with *pura* suffix have in the course of centuries been changed to some such ending as - or (-rol), the first part itself undergoing certain changes as *Maṅgal* = *Māṅg*, *Simha* = *Sīha*; *Pālhaṇa* = *Pālan*, *Salakhana* = *Saṅkhal*.

A few names have come down almost unchanged, while in some the ending *nagara* or *pura* is dropped. To distinguish these from the modern place-names we have to examine the name content or first part of the name. Most of the modern place-names have either the suffix *pura* or *purā*,¹ though invariably these are small villages or hamlets. Secondly the first part of the name is either of a Hindu deity such as *Raṇachod*, *Rāma*, *Keśava*, *Hanumān*, or a Muslim name. As Muslims effectively penetrated Gujarat after the 13th century and as no early place-name has any of these deities as first part of its name, the conclusion is irresistible that all these names are at least post-

¹ It is the result of Muslim contact, as *Purā* originally, as the author of *Mirāt-e-Ahmadi*, Supplement, says, was a suburb, or a place colonised by a Muslim king or his officer.

14th century, if not later. A further study of these names will show how among them, certain names came first, and others later; what names are related with different political rulers and their ministers and nobles and what names are related to the rise of the cult and sects of *Rāma*, *Hanumān* and *Bāla-Kṛṣṇa* or *Gokula-Kṛṣṇa*.

These place-names do not form however the bulk of the place-names in Gujarat, but a small percentage. Having fixed their rise we can safely leave them out of consideration.

The modern place-names which require a consideration are those which end in - *or*, - *ol* or those whose name contents show them to be old. But after the post-14th century names are weeded out, the number of such names is very small, which is not surprising as really big cities were few and far between then as now.

Ancient names in - *nagara* were still fewer. Even now they are few, but if the number appears slightly larger, it is due to the fact that most of them are of recent origin, e.g. Jamnagar, Navanagar, Bhavnagar, Damnagar.¹ In really old names *nagara* has changed into - *nār* or - *ner*.

Patan

Names with the suffix - *paṭṭana* seem to have changed to - *pāṭan* as *Somanātha* - or *Devapura* - *paṭṭana* = *Somnāthpāṭan*. But it is curious how *Anahilapura* is now called *Pāṭan* or *Paṭṭan*, for not once in epigraphs it has the suffix *paṭṭana*. It must have had a flourishing trade, but that is not an adequate reason.

Durga

There is only one name, that too of the late 13th century which has *durga* as a suffix. This is *Jirṇa-durga* or our famous *Junāgadh(a)*. Though a solitary instance it explains the fashion then set in, after which a few other names in *gadh(a)* can be interpreted. As their first part reveals, even these are post-14th century or later. There now remain a few old place-names where the original suffix, if any,

¹ Not to speak of a house called *Sikkānagar* in Bombay! But even this satisfies the population test, as the number it holds would exceed that of a village, so the *nagara* suffix is not wrong.

cannot be easily discerned. These are mentioned here, along with some of their well-identified or probable modern equivalents. In grouping them I have merely noted the similarity in endings, irrespective of the meaning contained in each name.

Ka or Ke

The largest of this group has the pleonastic - *ke* or - *ka* ending. This is dropped in many of the modern forms. Thus:

<i>Añkoṭṭaka</i>	==	<i>Añkot</i>
<i>Antikā</i>	==	<i>Anti</i>
<i>Bharthāraṇaka</i>	==	<i>Bharthānā</i>
<i>Bhadrāṇaka</i>	==	<i>Bharāṇā</i>
<i>Bhadrāraka</i>	==	<i>Bhadrāra</i>
<i>Bhadreṇikā</i>	==	<i>Bhadrad</i> (?)
<i>Barataka</i>	==	<i>Barda</i> Hill (?)
<i>Coruṇḍaka</i>	==	<i>Chorund</i>
<i>Godrahaka</i>	==	<i>Godhra</i>
<i>Kāpikā</i>	==	<i>Kāvī</i>
<i>Koṇaka</i>	==	<i>Kunā</i>
<i>Kalahāṭaka</i>	==	<i>Koliyāk</i>
<i>Kukkuṭa</i>	==	<i>Kūkād</i>
<i>Maṇkanikā</i>	==	<i>Māṅkni</i>
<i>Mottaka</i>	==	<i>Motā</i>
<i>Nāgasārīkā</i>	==	<i>Navsārī</i>
<i>Paṭanaka</i>	==	<i>Padan</i>
<i>Sajjodaka</i>	==	<i>Sajod</i>
<i>Timbānaka</i>	==	<i>Timānā</i>

In the remaining instances - *ka* may be forming part of the name proper, as in *Sūnaka*; *Sāṅki*, *Muṇḍaka*; while in one or two instances the intermediate letter (or letters) are dropped, and the diminutive has become part of the word (cf. *Sihaka*=*Sika*).

Whatever be the cause, whether the diminutive originally formed part of the word or it was added on by the composer of the epigraph, or whether it disappeared in course of time as being superfluous, the fact is that now there are very few words with the ending *ka* in Mehasana *Prānt*.

The second largest number is of names in *i*, further sub-divided by the preceding consonant into the following groups: *-khi*, *-di*, *ti*, *ni*, *bhi*, *ri*, *li*. Each sub-group contains but a few names, which as the modern equivalents show have retained the original form almost unchanged, but in one case the final *i* is dropped. (cf. *Trihati*—*Tret*).

Some of these forms in *i* (modern Guj. *-i* *-ikā* etc.) might be dimunitives. (cf. *Mandala* and *Mandalī*.) but this is not easy to detect. Even now many dimunitives are formed by adding *i* or *di*.

Whatever it be even now there are a few place-names in *Mehsāna Prānt* ending in *-di*, *ti*, *ni*, *ri*, *li* etc. of which the largest group is formed by names in *di* (*Lāchadi*—) etc.

The third largest group is names in *-da*. In most cases it is retained in the modern equivalents.

Next come groups consisting of 2 or 3 or 5 names. Such are those ending in *chcha*, *dha*, *gha*, *sā*, *bā*, *vā*, *yā*, *la*, *an*, *ra*, *er*, *ar*. Small as these groups are, the corresponding groups of modern place-names, excepting those in *vā*, *yā* and *la*, are also small.

Some of the names in *-vā*, as the identifications show, might have been derived from *kūpa* or *vāpi* meaning a well.

A study and comparison of the suffixes of all the pre-13th century Gujarat place-names and the modern (particularly within the Baroda State) has shown that almost 90 per cent of the latter names have their roots in the past. That is particularly true of the present place-name pattern in the Mehsana *Prānt* of the Baroda State. But as we go southwards towards Central and Southern Gujarat, the pattern changes, the change becoming self-evident in the Navsari *Prānt*. I will briefly indicate the characteristics of these sub-Gujarat place-name patterns and the causes of the differentiation; further that in certain areas certain old suffixes or their present forms predominate, a finding which should make us think and try to account for it.

Modern Place-Names in Baroda Prānt

An analysis of the present place-name suffixes in the Baroda *Prānt* shows the existence of the following place-name endings. In the order in which we have discussed the old and their corresponding modern suffixes, first come:—

- i. Names in *-dara*, or (*ā*), most probably derived from *padra* or *vadra* + *da*.
- ii. There are about 40 of these and found unevenly spread over the *Bhādarva*, Baroda, Dabhoi, Karjan, *Pādarā*, *Peṭlād* (a), *Sāvli*, *Sivara*, *Sāvli*, *Sankhedā*, and Vaghodia *Mahāls* or *Tālukās* of the *Prānt*. *Pādarā* and *Sankhedā* *Tālukās* have the largest numbers.
- iii. Names in *-da*, or *-ād* or *-od* are very few, much fewer than those in Mehsana *Prānt*. These also might be from *padra* or *vadra*.
- iv. Names in *-li* or *-oli* or *-ali*, derived from *palli* or *valli*, are also about equal in number and found practically in all the *Mahāls*.
- v. Names in *-li* descended from *sthāli* seem to be very few.
- vi. There is a large number of names in *-ola*, *-ala*, *-ela*, but it is difficult to say how many of these are from names in *sthala*.
- vii. Names in *-dhara*, as well as a few in *-dara*, both most probably derived from *draha* or *hrada* are very few. But instead there are names in *-kuā*, *kui*, *sara*, and *sari*, and in *-avā*, all of which except the last are denotative of the source of water supply in the region. Further plotting of these suffixes would reveal the special peculiarity of each *mahāl* or group of *mahāls*, forming really one physiographic unit.
- viii. There are about 18 names in *vādā*, 7 in *vādī* and one in *pādā*, the first derived from *vāṭaka*, second from *vāṭikā*, and the last from *pāṭaka*.
- ix. Names in *-ja*, *-aja(ā)*, *-oja*, *-eja* are altogether 23 in number. The archetype of all these are difficult to trace, but those ending in *-eja* should most probably be from *-ijya*, as *Langhnaj* from *Lāṅgaṇajya*. So *Dhamteja*, *Sarnaeja*, *Pānejā* might be derived.
- x. Not more than 5 names end in either *sāṇa* (or *ā*). One of them actually has the ending *-vāsāṇā*. There are about 20 names in *-āṇā*. Some of these like *Dethana*, and *Bharathanā* might have the original ending *sthāṇa*. In some it might be forming part of the word itself.

By far the largest number of place-names, and perhaps larger than all other groups combined, are the names in *pura*, *purā*, *paru*, *puri*, and *nagara*.

Among these, places in *-nagara* are only three of which *Dāmnagara*, and probably *Rājnagar* are definitely modern. Of the names in *-pura* etc., those which end in *-purā* and those which have for their first part names like *Ganapat*, *Hanumān* etc. are definitely post-13th century and even much later. Their large number however shows the modernity of a number of place-names; or their conversion during the Muslim and Maratha periods. Some are definitely converts, and bear the old as well the new names.

Another peculiarity of the place-names of this division in Central Gujarat is that there are about 10 names half of which end in *-svara*, and half in *mātā*, showing that they are after *Siva* or *Gaṇeśa* and some local goddess.

Then there are names, about 20, which end in *-e*. None, or hardly one with such ending was found in Northern Gujarat. Their existence in Baroda *Prānt* is to be attributed to the recent Maratha domination, or the increasing *Marāṭhī* influence as we go southwards.

There is a fairly large number of place-names after trees, found principally in Sinora, *Sāṅkhedā* and *Tilakvādā Mahāls* which are comparatively more wooded than the rest of the *Mahāls* in this *Prānt*, or in the north.

Modern Place-Names in Navsari Prant

Like the Baroda and Mehsana *Prānts*, Navsari *Prānt* has about 30 names ending in *-ra*. Only some of them like *Sādodarā*, *Rāṇodarā*, *Talodarā*, can be definitely declared to be old, and derived from names ending in *padra* or *vadra*.

Others, like *Vyārā*, *Alurā* might have other affinities with or might belong to the tertiary stage of their formation. There are a few names in *-ada*, *oḍa*, but we cannot say for certain whether they are derived from *padra* or *vadra*. Names like *Pinasāda*, like Borsad, might be from the ending *-siddhi*.

There are over 50 names in *-li*, *-ela*, *-ola*, *-māla*, *-vela*, *-ala*. Whereas Maroli, Amroli, Charoli, have come down from *pallī* or *vallī*; Dethali from *-sthālī*; other endings *-māla* etc. seem to be new. In *Pipalā* and the like *-la* forms part of the word itself.

Names having endings derived from *-draha* or *-hrada* are few, but there are several, more than in Mehsana and Baroda divisions, with the

endings, *-sara*, *-sari*, *kuvā*, *kuī*, *vāv*, and even *vihira*. The last is undoubtedly a *Marāthī* name for a well.

Perhaps individually forming the largest number are the names in *pādā* and *vādā*, each group having about 25 names each. From their names proper many of these appear to be old names. What is surprising is that further south, as we enter the Konkan proper, my colleague Mrs. KARVE tells me that similar large number of place-names ending in *pādā* are met with, but as observed before, the number of names in *pādā* decreases, as we go eastwards and southwards, no names being met with in *Karṇāṭaka*. It remains to be ascertained whether the change from *pāṭaka* to *pādā* or *pāde* is due to the influence of the *Gujarātī* language and culture.

So far very few names ending in *-jā* (*Velanjā*), one of them is *Kāmrej* which occurs in inscriptions as *Kammanīja*, and three in *-sāṇa* are found. One of the latter, *Kāsimasāṇa*, if the first part *Kāsim* is really a Muslim name, *Qāsim*, it must be of a recent origin, showing however that ending *-vasana*, *-sāṇa* was applied to new names as well.

Names in *-pura*, *purā*, *-por(a)*, are less than in the Baroda *Prānt*. The ending *-por(a)* seems to be peculiar to the western coast of Southern Gujarat.

Besides these names, having endings most probably derived from older suffixes or endings there is a large number of names, which have endings like *devī*, *dari*, *turi*, *ḍungarī*, *gadh*, *-ī*, many of which seem to be peculiar to the *Navsāri* division, and particularly characteristic of its wooded and hilly parts. This reason also seems to account for a number of place-names after trees, specially, *āṁbā*, the mango-tree, having prefixes like *Vādhāṁbā*, *Dhomgiāṁbā*, *Rāṇiāṁbā*, *Kālāṁbā*.

The above analysis of place-name endings¹ from the Northern, Central, and Southern Gujarat, though from limited evidence, as evidence from British Districts and other Indian States has not yet been available, shows, even as a sample, how the modern place-names in Northern Gujarat have much greater affinity, and in very large proportion, with place-names from Caulukya inscriptions; how even the rest of Gujarat has over 50 per cent of names, whose endings go back to antiquity. No doubt there are differences between all these parts.

¹ See the specially prepared coloured map showing the place-name pattern.

But these are due primarily to the varying physiography in the three regions, and even in sub-parts of each region; secondly to the different political and cultural influences. If Southern Gujarat has many place-names indicative of its varied drainage systems, its hilly and forest areas, certain name-endings can be accounted for by its closer physical and cultural contact with the *Koṇkan* and *Mahārāshtra*. Further detailed studies will reveal the exact place-name pattern of Gujarat as a whole and the relation between its various sub-divisions.

Modern Place-Names from Kathiawad

The evidence from Kathiawad is much more limited in extent. It relates only to the Baroda State's scattered possessions, all grouped under what is known as the Amreli *Prānt*. However this small sample datum is fairly significant and suggestive of what may be the general place-name pattern in Kathiawad and its relation to the pattern revealed by inscriptions.

As I have said previously in these series Kathiawad has a number of place-names with the ending - *vadara*, which is but derived from - *vadra*. A few of these are found in the Amreli *Prānt*.

There are also a few names in - *darā* which might be from *padra*, really <- *padra* -+ - *da* while the exact origin of a number of places in - *dā*, - *da* and - *di* remains doubtful.

Places in *sthāli* > - *li*, - *ala*, - *ela*, - *ola* are there, but what is remarkable is the number of names in - *thali*. These all must be related with the - *sthāli* endings of place-names in Maitraka plates.

Names ending in *dharā* and *dhari* cannot be derived from - *draha* or *hrada*. Their proto-type as yet remains unknown.

Names ending with - *sara* have, most of them, to be connected with *sara*. There are a couple of names in - *jh(z)ara* also.

The *Prānt* has no names in *pādā*, but has a few names in *vādā* (*Dhe-davādā*), which might be from *pāṭaka* or *vāṭaka*; there is a *vāda*, which should be from *vāṭikā*, and one name in *vāda*.

As in other *Prānts* in Gujarat, almost 50 per cent of the names have the endings - *pura* or - *purā* and a few - *nagara*. Most of these are late, as the first part of their name suggests.

So far only one name is found in - *vasana*, but about seven in *gadh*, and one in *kota*, and a couple or so in *ḍungari*. The latter three have

undoubtedly much to do with the hilly nature of the country, and small principalities, governed by semi-independent rulers, called *Darbārs*, or *Thākors*.

This brief sketch of the endings of modern place-names, even from a part of Kathiawad, shows that its place-name pattern, while generally similar to that noticed in other parts of Gujarat, has its specialities too. These are exhibited in endings as *vadara*, - *thali*, - *gaḍh* and - *kot*, and having no names ending in *pādā*.

Classification of Names

Classification of names according to their name contents is indeed difficult. The meanings which the dictionaries—Sanskrit and *Prākrit*—suggest have also their limitations. Very often a name has more than one meaning. What its exact connotation is can probably be understood only by a personal visit to the place. For example *Munda*-sthala, may be after the old non-Aryan tribe of the *Mundās* or Kols which inhabited this area or it may be after *Siva*, as *Munda* is one of the names of this god. But this meaning can be verified and proved correct, if there are even ruins of the temple etc. of *Siva*, who was called so.

The limitations referred to are that the dictionaries may not be giving really ancient usages, or usages as old as the inscriptive name itself. They at times record the meanings given by later works.

So the interpretations suggested here are to be understood as provisional, and not final. They need further corroboration from other sources, but particularly from a first hand knowledge of the place itself.

Names of Deities

There are about 30 names after deities which I have been able to collect after interpretation. Of these five are of a general nature, having the name *Deüli*, *Devāü* or *Deva*, to which *grāma*, *vādā* and *nagara* are added.

Two names seem to be after Indra, and two after *Varuṇa*, provided that in each case Indra and *Varuṇa* were not ordinary personal names, or *Varṇa* or *Varuṇa*, does not stand for something else.

Of the four names of *Viṣṇu*, there is no doubt about three, which have *Sēṣadevati*, *Vāmana*, and *Satyapura* for their first part.

Mālakatarai may be after *māla*, which is given as a name of *Viṣṇu*.¹

Viṣṇu's i.e. *Kṛṣṇa's* brother *Balarāma* stands perhaps for *Tāladhvaja*, modern *Talājā*. According to the *Mahābhārata* tradition this would be a very ancient place. Whether it is so or not, can be proved by a field survey. The caves at *Talājā* and its vicinity are at least 1500 years old.

About 9 places seem to be so named after *Sīva's* respective names. Of these there is no doubt about *Someśvara-paṭṭana*, *Sivaliyā-grāma*, *Ghanṭā-palli*, *Stambha-tīrtha*. The last is noticed as a famous centre of *Liṅga* worship in the *Kaumārikā-khaṇḍa* of the *Skanda Purāṇa*. Whether it is a later interpolation I cannot say but epigraphically we have no earlier references than the 11th-12th century.

*Ghūsaḍī*² is the original or pre-12th century name of *Viramgām* (a). I believe here was a temple of *Sīva*, which *Virama*, a son of *Viradhavala*, rebuilt, and named after him '*Virameśvara*'. The site now perpetuates the memory of both the enshrinee and the enshrined. If the temple were rebuilt, as I suppose it was, then its examination might reveal the pre-Caulukyan architectural forms.

Nothing can be said confidently about *Kālhri*, *Kuśaloda*, and *Mundāsthala* without a field survey.

Of the two names in *Sūrya*, one *Sūrayaja* is self-explanatory. It is left to be inquired whether it has a temple of *Sūrya*. More interesting is the explanation about *Modhera* or *Mudhera*. If it is from *Mundāra*,³ which is supposed to be the name of a place where the Sun is worshipped then two explanations are possible. The first is that the dictionary reference itself is late, probably after *Mudhera* or *Modhera*, which had a 11th century temple of *Sūrya*. Or that the place had a shrine of *Sūrya* before this date, and was called by the name *Mundāra*. Subsequently the temple was rebuilt, but the place continued to be known after its earlier, but slightly modified name. How the place came to have the shrine of *Sūrya*, whether it had anything to do with *Brāhmaṇas*,

¹ This is not however likely as *Māl* is a Tamil name and it has not been proved to be pan-Dravidian. S. K. C.

² What does *Ghūsaḍī* mean? What language is it? I think in Oriya there is a *desī* word *ghusuri* meaning 'pig'. Are these connected? S. K. C.

³ *Mundāra* > *Modherā*, not likely. S. K. C.

who are known after the place as “*Modherā*” lead us into further fields of investigation.

Only two places, *Srīsthala* and *Indilā* (*Indirā*), have so far been known to be named after goddesses; in this case after *Lakṣmī* (?) About *Indilā* I am not sure. Another place is Vahichara, the modern *Behcharāji* or *Bahucharā*. Inscriptions give no hint as to the place being a pilgrimage place, though it is mentioned twice. Now, however, it is an important place, having three temples, all after a goddess, with two grand feast days, when people from far and near gather together at the place.

Of the three temples, the smallest is said to be the earliest, supposed to have been built in *Samvat* 1208 (A.D. 1152) by Sankal *Rāj*, after whom the neighbouring village is named. The remaining two temples were built in the Maratha period.

The goddess, from the description given in the *Baroda Gazetteer*, seems to be a type of mother goddess.

According to a tradition cited by FORBES the place was called after a *Chāran* woman *Bahucharā*.¹

The Caulukya inscriptions, however, give no clue about the place's origin, antiquity or sacredness, whereas it is probable that the place, situated in a wild forest-like region, got its name from some aboriginal people, and the temple of the goddess, even if there before, became popular in the post-Caulukya period.

Personal Names

Very few comments are necessary on names after ordinary men and women. Four names are after words derived from *raj*. Two of these *rāṇa*^o are in their Prakrit form.

The rest, about 16, are after individuals. Of these *Anahilla*, *Āśā*, are traditionally common people. *Dhavala*, (from *Viradhvavala*?) *Hāmsala*, *Lilā*, *Salakhaṇa* and perhaps *Rūpā* belonged to a royal family, mostly of the Caulukyas themselves.

Sihaka might be after *Siyaka* himself,² the *Paramāra* king of Malwa and eastern part of Central and North Gujarat in the 10th century. So also *Bhojuyā*.

¹ *Bombay Gazetteer*, Vol. VII, 609 12.

² Strictly speaking it would be *Sihaka* > *Simhaka*. S. K. C.

Who were Nanda(ā) and Sahaja, and Prasanna?

Sūnaka has remained unchanged for these 1000 years and more.¹ How much older is it? Has it anything to do with the *Rṣi* of that name and other people mentioned in the *Mahābhārata* and the *Vāyu Purāṇa*?

Varuṇāśarmma *kīyapadra*, the present *Vadsamā*, may be, as suggested before, after the shrine of *Varuṇa*, or a *Brāhmaṇa* of that name, as the ending *śarma* indicates.

Similar may be the case with *Candrāvatī* and - *pallī* where *Candra* may be a personal name, or after *Candra*, the moon-god.

Over 12 names seem to be after tribes or peoples. Among these the most important is the one after which the country came to be called, first *Gūrjara*, and then *Gujarat*.²

Has the word *Dāsayaja* anything to do with the *Dāsas* or *Dasyus*, who according to one interpretation of some *Rgvedic* passages lived in and around Mt. Abu? *Dodiyāpāṭaka*, the present *Dodivāḍā* near Behcharaji, might be either after a *Brāhmaṇa*, if the word was originally *Doda*; or a lower class of men, as *dodda*, a *Desī* word signifies. *Doda* is also a name of a family. In any case the word will mean the *pāṭaka*, quarter, inhabited by *Dodas*.

If *Hamdā* in *Hamdāiūdra* is the same as *haṇḍā*, a low class female, it would mean a village consisting (largely) of such people.

Kirātakūpa, the inscriptional word for modern *Kirādu*, would suggest a well of *Kirātas*, hunters,³ a degraded tribe, or a place where *Siva* was worshipped as *Kirāta*. In the latter case, there should be an old temple of *Siva* or its ruins at *Kirādu*.

The places *Mahimṣakd* and *Mahisāṇā* recall the *Māhiṣmakas*, people mentioned in the *Mahābhārata*, *Aśvamedha*, (LXXXIII. 2435-37), *Māhiṣikas* (*Matsya*, CXIII. 47), *Bṛhatsaṁhitā* and the *Vāyu Purāṇa*.

¹ But OIA -k- would be become zero in NIA. S. K. C.

² I have shown elsewhere (*JGRS*, 1946) in great detail that some of the early rulers and a part of the population of Rajputana and N. Gujarat belonged to *Saka*, *Hūṇa*, *Gurjara* and other peoples of Central Asia. So the country came to be called after them "Gurjarāḍ", *Gurjaratrā-bhūmi*; then after the 10th-11th century most of the present Gujarat came to be known as *Gurjara-māṇḍala*.

³ It is doubtful if this has relation to the *Kirātas* mentioned in the *MBH*. II, 48. 8 etc. MOTICHANDRA has pointed out (*JUPHS*, XVII, 1, 40) that these were Tibeto-Burman people living in Eastern India.

There is also a *Mahiṣaka* mentioned in a *Rāṣṭrakūṭa* inscription which I would identify with a place in the Kaira District. Were all these place-names connected with the people referred to in the *Mahābhārata* they should be of great antiquity, and would lend support to MUNSHI's theory, according to which the founders of *Mahiṣmati* were the Haihayas, an earlier or shall we say an outer band of *Āryans*, that had settled in Gujarat long prior to the inner band which came later.

Munda-sthala, if not after *Munda*, which is supposed to be a name of *Siva*, may be after the people of this name, who, according to the researches of SCHMIDT and others and accepted by GRIERSON, belonged to what is called Austro-Asiatic family. Various tribes, speaking different *Mundā* dialects still live in Chota Nagpur, parts of N. and W. Bengal and the Madras Presidency.

So also *Natāüli*, *Sadesara*, and *Sāñdera*; if *Nāṭa* means a particular caste, (the original word being *Nāṭavalli*) and *Sāñda*, the same as the name of a people as given by the *Mahābhārata*, and the *Vāyu Purāṇa*. Now *Sāñdesarā* (which I think, is the same as *Sadesara*) is a surname, denoting people from this village.

Most of the place-names in part two of the group are self-explanatory, signifying the colonies of *Brāhmaṇas*, *Coras*, *Dhedas* and *Kumbhāras*. *Dhedavasana* might signify a separate small colony of *Dheds* i.e. sweepers, for, as Dr. GHURYE¹ has noticed, in Gujarat impure as well as other caste groups had distinct quarters of the town allotted to them. If this interpretation is accepted, it would mean, that this practice is at least a 1000 years old. If *Kāmbū* and *Lundā* in *Kamboikā* and *Lundāvasana* mean a thief, then both these places would also signify settlements of thieves. *Māla* in "Mālakatarigrāma" has several meanings. Besides signifying the name of *Viṣṇu*, it signifies the name of a barbarous tribe or people, a forest or wood near a village, a bird, a garland-maker, a painter, a dyer; which of these is applicable cannot be determined without visiting the place.

But taking into consideration the wild, undeveloped nature of the country towards Cutch in the west, and Mt. Abu in the north and Idar in the east, I am inclined to think that names like *Dāsaj*, *Kirādu*, *Murthal*, *Sāñder*, *Natāüli*, *Kamboi* and *Lundāvasana* stand for the

¹ *Caste and Race in India*, 10.

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original inhabitants of the region, most of them non-aryans and given to plunder etc. Linguistically also many of these seem to be loan words in the MIA from the *Desī* or aboriginal language.

In *Bhuhardā*, which is identified with *Bhutwād*, and *San̄dera*, which is also the home of a demon, we have perhaps names of spirits and the like.

Names after Trees, Flowers, Reeds

There are four names after food grains, of which *Dāngaraiūā* (*Dāngarwa*) deserves notice. In Gujarati 'Dāngar' means unhusked rice,¹ the husked rice being called 'Chokhā'. The latter is also mentioned in a 13th-century inscription from *Surāṣṭra*.

The word for rice, occurring most frequently in inscriptions is *vrīhi* and *tāṇḍula*; the latter is used in the same form in the Deccan and perhaps in many parts of India, whereas in Gujarat cooked rice is called *bhāt(a)*, uncooked but husked *chokhā*, and the unhusked 'dāngar'.

Why is the last called *dāngar*? Has it anything to do with the hilly, swampy country in which rice grows? In Southern Gujarat, we have the famous *Dāng* region, which is hilly, wooded, and abode of Bhills and other aboriginal tribes. It might be producing rich rice crops.

I have been to *Dāngaraiūā*. It has several low loessic mounds (*timbās*), containing microliths. If, therefore, *Dāngar* means hilly, upland, country, then in *Dāngaraiūā* we have a place-name, according to the physiographic character of the place.

A place-name 'Dongā' occurs in a 5th century inscription from Bengal and is compared with the name 'dāngā' meaning high-land, high, in modern Bengal place-names. The words 'dāngi', 'dāngar', 'dāngari' 'dāngauri', and 'dāing' also occur and all are said to have been derived from the *Desī* word 'dāngā'. This is also compared with the Assamese 'dāngaria'.

Perhaps this one word 'dāngā' or 'dāngar' might reveal the relation between the original ethnic groups now inhabiting the *Dāngs* in Southern Gujarat, and similar regions in Bengal and Assam border. If it is a *Mundā*, or any one of the Austro-Asiatic dialects, it will be

¹ The word rice itself comes from the Dravidian word, which reaching Greece in about the 4th century B. C. became current in all European languages. (Cited by P. K. GODE, NIA, VI, 264).

one more link in the chain of evidence, indicating to the former, in distant past, non-Aryan culture in Gujarat.

Among names after foods and drinks, we have a river and a place after *dadhi* (curds), a place after milk, *dudh(a)* (?). Even if there were more it would not be surprising, for our *Purāṇas* have already, at least for the last 1500 years or more, spoken of seas of milk, curds, honey etc. and of continents or lands named after trees.

Names after Sites

There are a number of names after purely physical features. Of these I would speak of only a few viz. *Godrahaka*, *Kāśahrada*, *Kuīla*, *Nāgasārikā*, and *Saṅgamakhetaka*. *Godrahaka*, our *Godhara*, must have been so-called because of a pond or a lake where cows and buffaloes perhaps enjoyed their daily bath; *Kāśahrada*, modern *Kāsandrā*, should have a lake full of *Kāśa* reeds, and *Nāgasārikā*, which is a later name for *Navasārikā*, seems to have been a Sanskritization to connote a lake full of cobras.

If *Kuīla* or *Kiol* is derived from *Kukila* meaning mountain, then at *Kiol* we have a fairly high wooded microlithic mound. I have been on this hill and think that the hill forms a prominent feature of the landscape.

Saṅkhedā in the *tālukā* of the same name in Baroda *Prānt*, Central Gujarat, a few miles east of Baroda and Dabhoi is situated on the confluence of the Orsang and other small rivers. Hence, since the 6th century at least, the place is called *Saṅgama-Khetaka*, a village on the confluence. Even then it was the head-quarters of the district (*viśaya*) of the same name, as it is now. It is one of the most ancient places in Central Gujarat, still preserving the beautiful art of lac-decoration on local wood.

But perhaps the most interesting is the name *Sābaramatī*. It is popularly derived from *S'vabhramatī*,¹ meaning one having holes or crevices. Little do people in Gujarat realize nor did I realize until while working on this subject my attention was drawn by Rao Bahadur

¹ And this would explain its physiography very well indeed. But according to Dr. CHATTERJI, OIA. *S'vabhramatī* > MIA. *Sobbhama* (d) i should give a NIA. "Sobhawai. *Sābaramatī* is the Sanskritization of some other name. What could that be?

K. N. DIKSHIT, how very accurate the name is of the *Sābarmatī* valley! One of the longest rivers in Gujarat, it has extremely high, sometimes 200 feet high banks. These are cut up into innumerable *kotars*, and *nalās* or gullies. Naturally these drew the attention of the *Purāṇakāra* or whoever saw it and named it *Svabhramatī*. Though the name does not occur in a single inscription it vividly describes the physiography of the river valley. Hemacandra mentions it.

About 4 names seem to be after artificial physical features, or after buildings, such as a courtyard, a mound near a bathing place etc.

Names after birds and animals are very few. I wonder if *Kurali* is so called after *Kurala*, an osprey, and *Undirā* and *Utauyā* after the rat and the camel respectively. *Nāgasārikā* was certainly after the cobra.

In *Hariyāni* and *Kambāli* we have perhaps names after articles of trade.

Lastly we have a few place-names after auspicious or pleasant events, or wealth such as *Aīthora* from *Arthapura* (?), *Dhanora* from *Dhanapura* (?), and *Anandapura* or *nagara*, *Bhadrāṇaka* (*Bharāṇā*), *Kāliyāṇā*, and *Mangalapura* (*Māngrol*).

Pre-Caulukyan Place-Names

Corresponding to all these classes of place-names we have place-names from Pre-Caulukya inscriptions.

Among names of deities, we have almost all the names after *Siva* such as *Ankuleśvara*, *Kāyāvatāra*, *Mannātha*, *Nāndipuri*, *Liṅgatadāgikā*, *Liṅgavaṭaśiva*, *Viliśvara*, *Sivabhāgapura* - *viṣaya*, *Sivatrātaijja*. Of these the oldest, going back to the 7th century is *Kāyāvatāra*, identified with *Kārvān*, near where *Siva* is said to have manifested himself.

All these names show definitely the antiquity and wide prevalence of *Siva* worship in Gujarat.

I do not know whether to class *Bharukaccha* or *Bhṛgukaccha* and *Akrureśvara* or *Ankuleśvara* as names after deities or men. As I have said previously *Bhṛgukaccha* appears but once, that too in a late 8th century inscription. Both it and *Akrureśvara* seem to be sanskritized forms of *Bharukaccha* and *Ankuleśvara* respectively. And the latter stands not for *Akrura*, a friend of *Sri Kṛṣṇa*, but most probably for *Akula*, which is one of the names of *Siva*. The ending -*śvara* also leads to the same conclusion, as it is usually an ending of names,

places, and temples connected with *Siva*. We should search at the present *Ankleśvar* and its vicinity for remains of an ancient *Siva* temple. For its discovery would give us one of the oldest monuments in Central Gujarat going back to the 6th century.

I have not been able to identify any place-names after tribes or peoples. But colonies or large *Brāhmaṇa* and other settlements are indicated by three references to *Brāhmaṇa-pallikā* and *-sthāna*, and *Tāpasa-* and *Purohita -pallikā*, showing that ending *-palli* or *-pallikā* was used for denoting any settlement and not necessarily a *cora* (thief) or any low class settlement.

There are a large number of place-names after trees. Of these the majority are after *Vāta* or *Vad*, the Baniyan or the Indian Fig tree. It is followed by a variety of endings, such as *-draha*, *-gāma* *-nagara*, *-padra*, *-prājyaka*, *-thali*, *-valli*. It is not strange that a village or any settlement should be founded under a Baniyan tree. For in India, it is one of the largest natural shelters, providing refuge to one and all. Many of the settlements, which were first temporary only, must have later grown into large villages or cities, retaining the original name. Baroda, *Vadodarā*, the capital of Central Gujarat has its roots in one of such settlements of the 7th-8th century.

In one instance we have the place-name *Kumārīvāda* indicating the worship of *Kumārī* or *Durgā* at or under the *Vāta* tree. In this ceremony a girl between 10 to 12 years old is placed on a pedestal as the representative of the goddess and fed with offerings to the idol.

Among other trees we have *Āmraka* or *āṛpbā* (the mango), *Jambu* (rose-apple tree), *Kadamba* (*Nanclea cadamba*), a tree with orange coloured fragrant blossoms, *Kāpitha* (*Feronia Elephantum*), 'a tree on which monkeys dwell'; *Samī* (*Prosopis spicigera* or *Mimosa Suma*), a tree with very tough, hard wood, supposed to contain fire; *Pippala* (*Ficus Religiosa*), the sacred Fig tree, and *Udumbara* (*Ficus Glomerata*) *Vavula*, the Babool tree.

I do not think that in *Udumbara* we have the reference to famous *Audumbaras*,¹ a people mentioned in *Pāṇini* (IV. 2. 53.), MBH. II

¹ According to PRZYLUSKI, *JĀ*, 1926, 28-48 it is probably an Austric word; whereas the people lived along the ancient highway from Taxila to Pataliputra. *JĀ*, 1921, 3, and MOTICHANDRA, *op. cit.* 44-46.

(48. 12.) and coins. This (*Udambara*) as well as others are the most common trees in India, worshipped specially on certain occasions, and held in varying degrees of importance from time immemorial. As far as Gujarat is concerned these trees constitute the chief flora of the country, particularly its northern and most of the central regions, the important exception being the *Nim* tree and the *Tamarind* tree.

In *Siriṣapadra* and *Kārañjavasahikā* we have place - names after the flower *Sirīsa* (*Acacia Sirissa*) and *Karañja* (*Pongamia Glabra*).

There is a solitary place-name after fruits in general, *Phalahavadra*, and similarly after the food grain *Tāñdula* (rice). There is one after *Sarkarā* (sugar).

Place-names after purely natural sites include those having a *sara*, *hrada*, *taḍāka*, preceded by the name of a tree such as *Jambu*, or the reed or animal, *hasti*, *nāga*. *Kāṣṭhamāṇḍapa* or -*puri* seems to be after an artificial bower of wood.

Place-names after birds and animals are few. One seems to be named after *Kukkura*, a dog, and *Kukkuṭa*, (= modern *Kūkād*, 9 miles s.w. of Hathab), a wild dog (or fowl). If not, they might stand for the settlements of mixed classes *Kukkura* and *Kukkuṭa*, the latter being the off-spring of a *Niṣāda* by a *Sudra* woman. *Kukuras* are mentioned in the *Mahābhārata*, *Sabhāparvan*, 48. 14, along with the *Ambaṣṭhas* *Tārksyas*, *Vastrapas*, *Pāhlavas*; they formed part of the ancient *Vṛṣṇi* *gāṇa*.¹

Whereas the interpretation of the above names is doubtful, there is no doubt of *Siṁhapallikā-pura*, and *Vagghāccha*, *Vyāghrāsa* and *Varāhagrāma*, the first being after the lion, the second and third after the tiger and the fourth after the boar.

In *Kārpaṭavāṇijya*, *Lohigakakṣa* and *Suvarnapallī*, we have possibly names after traders dealing in rags which is the original meaning of *Karpaṭa*, (which incidentally is not an original Sanskrit word, but a loan word from the Austric, according to Dr. KATRE), and artisans or craftsman working in iron and gold respectively.

Among names after events I would note only *Harṣapura*. Does it commemorate the visit of *Harṣa*, the famous emperor of N. India, in the 7th century to Gujarat?

¹ MOTICHANDRA identifies them with the *Kbokhar* or *Khokhur* tribe of the Panjab. JUPHS, XVI, ii, 52.

The study of the endings or suffixes of place-names and their comparison with the endings of modern place-names as well as the interpretation of the names themselves has shown that a majority of the endings can be traced back to a very early period. For instance *Pāṇini*¹ refers to "nagara, pura, grāma, kheṭa, ghoṣa, kula, suda, sthala, karṣa, tīra, rūpya, kaccha, agni, vaktra, garta, (all these used as an *uttarapada* in forming place-names), palāda, (meaning straw, weeds), arma, vaha, hrada, prastha, and kantha, supposed to be a *Saka* name for 'a city'."

Yet in different parts of Gujarat and Kathiawad certain endings predominate, for example *vasana* in N. Gujarat, and *sthali* in Kathiawad.

That although these endings denoted originally a part of land, enclosure, a part of the village etc., either because these places had grown up or the endings had become part of the name itself, a second suffix, *grāma*, was added on to these names. Till about the 13th century these endings persisted. With the advent of Muslim rule a number of old places came to have new name ending in *pura*, or *purā*, or totally new places arose bearing such endings.

Antiquity of places as well as new cultural forces were reflected in the names themselves. Whereas in the older names the percentage of names of deities and persons was not much, a fairly large number being after trees, lakes or ponds, some after animals, the new place-names were mostly after persons or deities such as *Siva* (*Mahādeva*), *Rāma*, *Hanumān*, or later forms of *Viṣṇu* (*Rājachhod* etc). This shows how gradually the cult of personal gods as well as the tendency to perpetuate the memory or eulogise an individual by naming a place after him grew. This tendency though natural has been a characteristic feature of Gujarat and *Gujarātīs*, as even a cursory census of names of houses owned by *Gujarātīs* and Deccanis in Bombay, Ahmadabad, and Poona, would show. The *Gujarātīs* being a largely business community incline to be more materialistic, and cannot think except in terms of money and their family, particularly the person who is supposed to be a fortune bringer, whereas the Deccanis can think of such abstract and idealistic names as *Ardhavirāma*, *Samādhi*, for their

¹ AGRAWALA, JUPHS, XVI, 42-44.

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houses. To a *Gujarātī* even a small cottage is a *Dhana* or *Mānekmaḥāl* or *prāsāda*, and large house a 'nagar.'

Some of the older place-names as *Kaccha*, *Bharukaccha*, *Sābarmati*, *Dāngarwa* have shown how characteristic they are of the physiography of certain regions of Gujarat. Whereas a further investigation into the names indicative of tribal migrations and colonisation would throw light on the ethnic composition of the population.

Names such as *Vahichar* have revealed the true antiquity of certain cults now prevalent in Gujarat.

Botanical and zoological names are few. This is not surprising considering the fact that though most of Gujarat is a rich alluvial plain, it cannot boast of a luxurious vegetation, except where special efforts are made to plant trees. So whatever names of trees inscriptions have provided are fairly representative of the botanical wealth of the country. Some more names of other trees will be had when place-names of the wooded regions of Southern and Central Gujarat will be studied. Inscriptions do not mention them because perhaps these areas did not directly fall within the then urban and rural expansion.

Gujarat zoology has nothing special to offer except perhaps the lion, whose name or of a person bearing such name, is probably enshrined in *Simhapura* or Sihor on the south-east coast of Kathiawad, whereas in *Vaggāchha* or *Vyāgrāsa* in Central Gujarat seems to be enshrined the tiger, even now found roaring in the forests of Rajpipla and other eastern regions of Gujarat.

The study of place-names alone thus gives us a glimpse of Gujarat: the land, and the people, and their cultural and physical environment.

APPENDIX I

CLASSIFIED LIST OF NAMES PROPER

(A) NAMES AFTER DEITIES

- (1) General *Deūli-grāma*, *Deuli-vādā*, *Devāūi-grāma*, *Deva-nagara*.
- (2) Vedic Gods
 - (a) Indra *Indilā*(?), if from Indra. *Indā-vāda*, *Varaṇaka*? (N. of Indra).
 - (b) *Varuṇa* *Varaṇa-vādā*(?), *Varuṇa-śarmakiyapadra*(?)
- (3) *Viṣṇu* *Satyapura* (N. of *Viṣṇu*) as *Satya-Nārāyaṇa*(?) *S.K. P.* 1136. *Seśadevati-grāma*, *Vāmana-sthali*, *Vāmana-pura*. *Mālakatari-grāma*(?) (*māla*, a name of *Viṣṇu*, *M.W.* 813). *Tāladhvaja* (*Bala-rāma*, *M.W.* 445).
- (4) *Sīva* *Sīivaliyā-grāma*, *Someśvara-paṭṭana*. (Deva-nagara). *Stambha-tīrtha*, *Kālhri*(?) (cf. *Kālhali*, *M.W.* 281) *Kuśaloda* (cf. *Kuśala*, a name of *Sīva*, *M.W.* 297). *Ghaṇṭāpalli* (*Ghaṇṭa*, a name of *Sīva*. *Ghaṇṭa*, a name of *Sīva*'s attendant. *M.W.* 375). *Ghaṇṭelāṇā-grāma*. *Guṇḍa*, perhaps a local name of *Sīva*, where later *Viśameśvara*'s temple was built, or the old temple was so called. *Muṇḍa-sthala* (*Muṇḍa*, applied to *Sīva*, *M.W.* 822).
- (5) *Sūrya* *Sūryaja*, *Moḍherā* (cf. *Muṇḍāra*, n. of a place where the Sun is worshipped. *M.W.* 822). *Bhāṁsara* (*Bhāskar*, is it from *Bhāskara*? *P.K.* *Bhakkara*. *V.* 18.)
- (6) *Candra* *Candrāvati*, *Candrāpalli*.
- (7) Goddesses *Viṣṇu*'s consort *Lakṣmī*
Indilā (*Indirā*. *M.W.* 164).

(B) NAMES AFTER MEN AND WOMEN

- (1) General (after general designation).
Rājapuri, *Rājasiyani*, *Rāṇavādā*, *Rāṇeloya*,
- (2) Personal
Anahilla-paṭṭaka, *Āśāpalli*, *Bhojuyā*, *Dhavalakka*, *Hāṁsalapura*, *Mahā-Hāṁsala-pura*, *Lilāpura*, *Nandāvasana*, *Prasanna-pura*(?), *Rupāpura*, *Sahaja-vasana*, *Sāhilavādā*, *Salakhaṇapura*, *Sākli*, *Sihaka*, *Sūnaka*, *Varuṇaśarmakiyapadra*.

APPENDIX I

(C) NAMES AFTER TRIBES OR PEOPLES OR GROUPS OF PEOPLE

(1) Tribes or Peoples

Ahirāṇa, Dāsayaja, Gurjaramaṇḍala, Haṇḍāüdra, Kirātakūpa, Mahiṁśaka, Mahisāñā, Muṇḍasthala, Naṭāüli, Saṇḍesara(?), Saṇḍera, Tāladvaja.

(2) Groups & Professions

Bāmbūṇavādā, Brahmaṇa, Brhamāna, Coruyāvādā, Dhēdavasaṇa-grāma, Kamboikā, Kulāvasaṇa, Kumbhārōṭaka Lūṇḍā-vasaṇa, Mālakatari(?)

(3) Spirits etc.

Bhuhardā (Bhutwāḍa)(?), Saṇḍera (N. of a serpent demon).

(D) NAMES AFTER TREES, FLOWERS, REEDS AND GRASSES

(1) Trees

Nilachhā (Nilki)=(1) Dark Leaves. (2) Date Tree.

Sāla-grāma,

Varaṇavādā (varaṇa=Aśvattha tree).

Vaḍasara.

Tāladvaja.

(2) Flowers

Phulasara.

(3) Reeds & Grasses

Darbhāvati (Dabhoi).

Guṇḍāuka (1) Guṇḍā, a kind of reed.

(2) Guṇḍaka, dust, powder.

Itīlā Itī—a kind of grass, a structure woven from it.

Karīra (1) a kind of bamboo.

(2) a thorny plant growing in deserts and fed upon by camels.

(3) a cricket, a grass hopper.

Kaḍā kaḍā, straw.

*Kāśahrada Kāśa, a species of grass *saccharum*.*

Kāśa, a kind of root.

Naḍḍulataḍāgikā (Nāḍol).

Natāüli.

(4) Food Grains

Dāṅgariāā (Dāṅgarwā), Dāṅgari, Diṅgari,

Kaḍā (Kaḍā), the stalks of various sorts of pulse.

Kamboikā (Kamboi), Kambūka, the husk of rice.

Khaṇḍohaka (Khaṇḍaka), a treacle, or molasses, cane sugar.

Masūra (1) A kind of lentil, (2) a pillow, (3) a harlot.

(E) NAMES AFTER FOODS AND DRINKS

Dadhimatīnādī, Dadhipadra (Dāhod), Dudhukhā, Kṣārvā (Khārvā).

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

(F) NAMES AFTER SITES

(a) Natural Physical Features. (b) Artificial.

(a) Godrahaka (*Godharā*).¹

Gunṭhāvādā (1) *Gunṭha*, to make dusty.
(2) *Deśi*, a low type of horse.
(3) Crafty.
(4) to enclose.

Ilā (1) earth, (2) flow (3) speech.

Kāśahrada-grāma, *Nāgasārikā*, > *Navasārī*, *Phulasara*, *Prajharikā*,
Samadhiala (Junction, boundary, crevice), *Saṅgamakhetaka* (*Saṅkhedā*)
Sandera (*sanda* = a group of trees, plants, woods, thicket).
Vadasara.

(b) Artificial

Āṅgaṇavādā = a court yard (cf. *Gujarāti* “ *āṅg* (a) *no*).

Itīlā a grass structure.

Torangrāma=*Toranā* (1) a mound near a bathing place. (2) an arch.

Umṭaiyya (*Utwā*) = *uṭa* = leaves, grass.

uṭaja = a hut made of leaves, a house in general.

(G) Names after Birds, Animals

(a) Birds Kurali, kurala, an osprey.

(b) Animals Undira (Udra or Undra) (?) (Eludura = rat). *Umṭauyā* (Utma)?
(camel?).

(c) *Nāgasārikā*.

(H) Names after Articles of Trade Metal etc

Haṇiyāṇi Kāmbali,

(I) Names after Events

(a) Place-names after Auspicious or Pleasant Events

Aithora (Arthapura ?), *Ānandapura*, *Ānanda-nagara*, *Bhadrānaka*
(*Bharāṇā*), *Dhanora* (*Dhanapura* ?), *Kāliyāṇā* (Kaliana), *Maṅgala-*
pura (*Maṅgrol*), *Rāigrāma*, = *Rāī* (i) barking, noisy.
(ii) rich, prosperous.

¹ The word Godhara (Godhra) occurs in Kumaun and Garhwal to mean a cistern, a spring with a masonry duct. S. K. C.

APPENDIX I

PRE-CAULUKYAN PLACE-NAMES

I. NAMES OF PERSONS:	
	(a) Names of Deities,
	(b) Names of men & women.
(a) Names after Deities	
<i>Gurjjara</i>	<i>Kāyāvatāra</i> (<i>Karvān</i> ?) cf. <i>Kāyārohāṇa</i> & <i>Kāyāvarohāṇa</i> <i>Mannātha</i> . <i>Nāndipuri</i> .
<i>Cāhamāṇa</i>	<i>Arjunadevigrāma</i> . cf. <i>Arjuna</i> N. of <i>Indra</i> . <i>M.W.</i> 90.
<i>Rāṣṭrakūṭa</i>	<i>Lingataḍāgi</i> (<i>Sāṅkartalao</i>)
<i>Caul.</i> <i>Lāṭa</i>	<i>Lingavaṭaśiva</i> <i>Villiśvar</i> (Balesvara), <i>Biliśvara</i> , N. of a place for pilgrimage perhaps w.r. for <i>Bilveśvara</i> . <i>Bilva</i> (later also <i>Vilva</i> , <i>M.W.</i> 932.)
<i>Maitraka</i>	<i>Sivabhāgapura-viṣaya</i> . <i>Sivatrāṭaijjā</i> .
(b) Names after Men and Women	
<i>Kaṭaccuri</i>	<i>Bharukaccha</i> (<i>EI</i> , VI. 297) Baruka name of prince. Name of a country or a people, <i>Mbh.</i> <i>M.W.</i> 748. (<i>EI</i> , X, 272).
<i>Sangamasinīha</i>	<i>Akrureśvara</i> (<i>IA</i> , XIII. 82; XIII. 81, 87, 88, 115; <i>IA</i> , V, 114, <i>IA</i> , VIII. 61; VII. 183; XIII. 86; 115.
<i>Gurjjara</i>	<i>Bṛhugukaccha</i> <i>EI</i> , XII. 202. <i>Aṅkuleśvara</i> <i>IA</i> , XIII. 69. <i>Bharukaccha</i> <i>IA</i> , V. 147; XII. 185. <i>Harṣapura</i>
<i>Cāhamāṇa</i>	<i>Bharukaccha</i> <i>IA</i> , XV. 338. <i>Tāpasapallikā</i> .
<i>Rāṣṭrakūṭa</i>	
<i>Maitraka</i>	

II. NAMES AFTER GROUPS OF PEOPLE: PROFESSION

<i>Rāṣṭrakūṭa</i>	(i) <i>Brāhmaṇapallikā</i> .
	(ii) -do- in <i>Mahiṣakaviṣaya</i> .
<i>Traikūṭaka</i>	<i>Purohitapallikā</i> .

NAMES AFTER TREES, FLOWERS, REEDS AND GRASSES

(A) After Trees

<i>Traikūṭaka</i>	<i>Āmraka-grāma</i>
<i>Kaṭaccūri</i>	<i>Kumārīvāda</i> (worship of <i>Kumāri</i> or <i>Durgā</i> , when a girl between 10 and 12 years old is placed on a pedestal as the goddess's representative and fed with offerings made to the idol. <i>M.W.</i> 292)

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

Gurjjara	Jambusara <i>Samipadraka</i> . The <i>Samī</i> tree. (<i>Tathā</i>) Umbara.	
Guj. Cāl.	Jambusara <i>Samipadraka</i> .	
Rāṣṭrakūṭa	<i>Ambapāṭaka</i> , <i>Ambakagrāma</i> , Jambusara, <i>Jambusārikā</i> , <i>Kāpitha</i> , Kapithha “on which monkeys dwell”.	
Pippalāchcha	(i) the sacred Fig tree, (ii) a kind of bird.	
Vaḍḍavalli	} <i>Vāṭa</i> , the Banyan or Indian Fig Tree.	
Vaṭanagara		
Vaṭapadraka		
Vaṭapadraka		
Vavulāla-grāma	(<i>Baboolgrāma</i>).	
Calukyas of Lāṭa	<i>Vaṭapadra</i> <i>Viliśvara</i> . <i>Liṅgavaṭaśiva</i> (<i>Lingād</i>).	
Maitraka	Kadambapadraka, <i>Pippalarumikhāri</i> (?), <i>Samipadraka</i> Udumbara- gahvara (See Umbara above), <i>Vaṭadraha</i> , <i>Vaṭagāma</i> , <i>Vaṭa- numeka</i> , <i>Vaṭaprajyaka</i> , <i>Vaṭasthali</i> .	

(B) AFTER FLOWERS AND FRUITS

Gurjjara	<i>Sīriśapadra</i>
Rāṣṭrakūṭa	<i>Kāraṇja</i> - <i>vasahikā</i> . (Name of an enemy of Indra, <i>M.W.</i> 254).
Fruit	
Gurjjara	<i>Phalahavadra</i> (<i>Phalod</i>)

(C) AFTER REEDS AND GRASSES

Rāṣṭrakūṭa	<i>Kāśadraha</i> , <i>Kaśhrada</i> .	} = c
Maitraka	<i>Kaśhrada</i> .	

(D) AFTER FOODS GRAINS

Tanḍulapadraka, *Tanḍula* (grain after thrashing and winnowing,
esp. rice.
Tanḍulikāśrama, N. of a *Tīrtha*. *M. W.* 432.

(E) AFTER FOODS AND DRINKS

Gurjjara	<i>Kṣīrasara</i> .
Maitraka	<i>Sarkarāpadraka</i> .

APPENDIX I

(F) AFTER SITES

(a) Natural, (b) artificial.
 (a) Natural —Lakes and Ponds.

<i>Traikūṭaka</i>	<i>Kaniyastaḍākasarikā</i>
<i>Santilla</i>	<i>Pāṣṇihrada.</i>
<i>Gurjjara</i>	<i>Jambusaras</i>
<i>Guj.Cāl.</i>	<i>Kṣīrasara</i> <i>Navasārīkā</i>
<i>Maitraka</i>	<i>Hastihradaka, Jambusara, Kāśahrada, Madasara, Vatāhrada.</i>
<i>Rāṣṭrakūṭa</i>	<i>Kāśadraha, Kāśahrada, Liṅgataḍāgikā, Nāgasārīkā.</i>
(b) Artificial—	<i>Kāṣṭhamandapa, Kāṣṭhapuri.</i>

(F) NAMES AFTER BIRDS, ANIMALS ETC.

Gurjara Maitraka	<i>Kukkūṭavallikā.</i> <i>Kukkūrānaka.</i> Kukkura, a dog, a despicable man of mixed caste, name of a people, <i>Mbh.</i> ii. 1872. <i>Kukkuta</i> —A wild cock, an onomatopoe word imitating the cock's cry; the plant <i>Marsilla</i> ; the offspring of a <i>Niśāda</i> by a <i>Sudra</i> woman; name of a pot herb.
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NAMES OF ANIMALS

Maitraka	<i>Sin̄hapallikā</i> -pathaka <i>Sin̄hapura</i> (Sihor)
Rāstrakūṭa	<i>Vagghaccha</i> (<i>Vāghodia</i>) <i>Vyāghrāśa</i> (<i>Vaghas</i>) <i>Varāhagrāma</i> (<i>Vargaon</i>) <i>Nāgasārikā</i> .

(G) NAMES AFTER ARTICLES OF TRADE ETC.

<i>Rāstrakūta</i>	<i>Kārpaṭavāṇijya</i> (Kapadvanj)
<i>Gurijara</i>	<i>Lohigakdka</i> .
	<i>Sivaraṇa-palli</i>
<i>Rāstrakūta</i>	-do-

(H) NAMES AFTER EVENTS (Auspicious)

<i>Kaṭaccuri</i>	<i>Ānandapura</i>
<i>Maitraka</i>	<i>Ānandapura</i>
<i>Gurjara</i>	<i>Śrāddhikā.</i>
<i>Rāṣtrakūṭa</i>	<i>Harṣapura</i>
<i>Guj.Cal.</i>	<i>Vijaya-Aniruddhapura</i>
	<i>Vijayapura.</i>

IX. PLACE NAMES AFTER CUSTOMS AND PRACTICES

Kaṭaccuri *Kumārivadao.*

Lecture IV

HISTORICAL AND CULTURAL ETHNOGRAPHY

CULTURAL significance of personal names is the theme of this lecture. I have already pointed out how even our present day names are significant, and their study to a future student of the 20th century culture will reveal the various factors—political and cultural—which are current during our time. Work of such a type dealing with the early peoples of Gujarat or any part of India has not been done. Though the works on Indian castes are many, perhaps a legion as M.M. KANE thinks, still the major works may be classified into the following groups.

Surveys of Castes and Tribes

Dr. GHURYE has shown that as early as the 4th century B. C., Meges-thenes, the Greek ambassador in the court of Candragupta Maurya was struck by the caste system in Indian social organization. Since then it has been drawing the attention of travellers, administrators, and students of literature. But “the application of the sociological method to the explanation of caste, i.e., a systematic attempt to elucidate the genesis and growth of the institution of caste, by a comprehensive study may be said to begin with the works of Denzil IBBETSON and J. C. NESFIELD.” These works were published in 1884 and 1885 respectively. Earlier still we had the works of WILSON on *Indian Castes*, and SHERRING on *Hindu Tribes and Castes*. Thus we have in the last 50 years, due to the efforts of these and other scholars like CROOKE, RISLEY, RUSSEL, THURSTON, RANGACHARIAR, Anantakrishna IYER, and ENTHOVEN, fairly good accounts of the castes and sub-castes of the Panjab, North-Western Provinces, Bengal, the Central Provinces, South India, Mysore and Gujarat. Whereas these are mostly records of the existing castes, RISLEY, GHURYE, and CROOKE also based their conclusions on the anthropological measurements of some of the castes and sub-castes, particularly of Bengal. This work is now followed up to some extent by the Census Commissions.

Correlation of these materials with the old literary accounts has been attempted by SENART, GHURYE and others, while WEBER, KETKAR, DUTT, RAO and KANE have traced the development of the caste through early Vedic literature, *Sūtras*, *Smṛtis*, *Dharmaśāstras*, and later *Nibandhakāras*.

Inscriptions as dated, genuine, sources of ethnographical material were recognized by early epigraphists. Occasional references to these were made by FLEET, BUEHLER, and KIELHORN, but more by D. R. BHANDARKAR who propounded several theories. GHURYE and KANE have also made some use of the epigraphic material in their works. But so far there has been no attempt to study the inscriptions of a region from the earliest historical times to the modern with a view to collating the purely ethnographical material and personal names and correlate these with the existing data.

I have not been able to do the work of correlation (of the epigraphic and the modern) as it should be done. This is for want of modern data. Since the publication of ENTHOVEN's *Tribes and Castes of the Bombay Presidency*, the School of Economics and Sociology have undertaken a few regional studies. These include "Social and Ethnic Study of the Chitpavan Brahmins," "The Vadnagara Brahmins of Gujarat," "the Dasa Srimali Jains of Kathiawad" and two or three aboriginal tribes in the Presidency.

Nature of Epigraphic Material

I am not attempting anything of this kind. My object is to present a study of the material collected from inscriptions which will be useful for any future study of the present-day castes in Gujarat. The material presented by the inscriptions is neither exhaustive nor of a uniform nature for all the periods.

For about 800 years, from 300 B. C.-500 A. D., the inscriptions give nothing but the names of rulers, and very rarely of those of the ruled. Subsequent inscriptions—those of the *Traikūṭakas* and *Katacūris*—mention besides names of kings some details about the *Brāhmaṇa* donees.

Things improve with the Gurjara, *Cālukya*, *Rāṣṭrakūṭa*, Maitraka, and *Paramāra* records. Herein we get more details about *Brāhmaṇas*: theirs and their fathers' names, their *Gotra* and Vedic *Sākhā* and the

place from which they emigrated, called *Vinirgata* in inscriptions, and the place where they had settled down (*nivāsita*).

Very few names of *Brāhmaṇas* occur in the later Caulukya inscriptions, but they contain names of ministers and other residents of the realm, which give some insight into the names of people other than *Brāhmaṇas*. Since we cannot complain about the epigraphical material we have got to make the best use of it possible.

Names proper and the suffixes, *upapada* as *Pāṇini* terms a suffix, have a special significance in the cultural and ethnological evolution of Indian castes.

Naming of Children

In India, as is well known, names are not given, except in ultra-modern families, to new-born children haphazardly. There is a whole ceremony attached to the naming of a child, called *nāmasaṁskarāṇa*, when

- (i) the child is given a name after a particular *rāśi* beginning with a certain letter,
- (ii) among certain Gujarati castes by father's sister, called *phoi*,
- (iii) so many days after birth.

This is not a new-fangled thing, but that its roots go back to *Rgvedic* times has been very well shown by KANE¹. He has pointed out how the original practice underwent certain modifications from time to time and which are noted in the literature of that period. Unfortunately these respective literary sources cannot be so well dated nor their provenance fixed as those of the inscriptions with which we are dealing. So by a comparison of the epigraphical data with the literary, we may at least fix the latest date and the areas in which the customs and practices described in literature were followed. It would appear from KANE's study that the literary data about naming falls into three or four distinct periods.

The first is the Vedic period, embracing the evidence from the *Rgveda* downwards to all the *Brāhmaṇas* and *Upaniṣads*.

The second is the *Sūtra* period, a period when the various *Grhya Sūtras* came into existence and laid down rules for *Jātakarma*, naming, marriage, etc.

¹ "Naming of a child or a person", *IHQ*, XIV (1938), 224-44.

The third may be called the *Smṛti* and the fourth post-*Smṛti* period, the last ending about 1300 A. D.

Vedic Period

In Vedic period it would appear that a man had at least two names. One of these was supposed to be secret (*guhya*), known to the parents only. Instances of persons having three or four names are also found. No details as to when and how these names are to be given are prescribed. But an analysis of the various examples would show that

(i) Usually a person in Vedic literature is referred to by two names. One of them was

- (a) his own name, and the other either
- (b) his *gotra* name, or
- (c) patronymic or sometimes (rarely) matronymic

(ii) at times when three names are mentioned, either one of these is his own name, the second his *nakṣatra* name and the third was given for his performance of a sacrifice, or the first was a person's ordinary name, the second a derivative from his father's name and the last derived from his *gotra*.

Very few instances have been noted in which any of these names is directly after a Vedic deity, like *Indra*, *Varuṇa*, *Puṣan*. For there was a rule that *abhivādanīya* names (i.e. names given to a *śisya* at the time of his *upanayana* by the teacher) should be derived from deities. "From the times of *Tai. S.*¹ different presiding deities had been assigned to the *nakṣatras*"; e.g. (*Kṛtikās* had *Agni*, *Rohiṇī Prajāpati*, *Ārdrā Rudra* etc.)

Sutra Period

More specific details about naming are given by the *Grhya Sūtras*. From the nature of the details given, they may be grouped into three classes.

The first class represented by the *Āśvalāyana*,² and the *Apastamba*³ *Grhya Sūtras* tell us that after or on the 10th day

¹ *Tai. S. IV. 4. 10.* Of course, in some cases more than one god is assigned to one *Nakṣatra*, and different *Nakṣatras* have the same gods.

² I. 13. 1 and 4-9. KANE, *op. cit.* 229.

³ VI. 15. 1-3. KANE, *Ibid.*

- (i) a son be given a name, beginning with
- (a) a sonant, semi-vowel in the middle, and *visarga* at its end, and consisting either of 2 or 4 syllables: 2 for firm position, 4 for spiritual glory.
- (b) the first part of the name being a noun, the second part a verb;
- (c) another name after a *nakṣatra*, which was to be secret.
- (2) a daughter be given a name of uneven syllables.

In the second class we have *Hirṇyakeśī*,¹ *Bhāradvāja*,² *Gobhila*,³ *Sankhāyana*,⁴ *Baudhāyana*,⁵ *Khādira*,⁶ and *Mānava*.⁷

According to some of these a secret name may be given at the time of birth, and the other after 10 days, 12 days, 100 days or a year. This latter, according to the *Gobhila*, must be a word ending in a *kṛt* termination and must not be *taddhita*. Another name is given at the *upanayana* by the teacher. This must be derived from a deity, or a *nakṣatra*, or his *gotra*. (II. 10.21).

The *Mānava* definitely lays down that the name should not be directly that of a deity.

The girl's name, *Gobhila* and *Mānava* specify, should end in *dā*.

The third class consisting of *Pāraśara*⁸ and *Baudhāyaniya Grhya Sēṣa Sūtra*,⁹ besides laying down that

- (i) *nāmakarana* should be on the 10th or 12th day,
- (ii) one name after *nakṣatra*, and the second at *upanayana*,

add that a *Brahmāṇa*'s name should end in *śarman*,

<i>Kṣatriya's</i>	—do—	<i>vārman</i>
<i>Vaiṣya's</i>	—do—	<i>gupta</i>
<i>Sūdra's</i>	—do—	<i>bṛtya</i> or <i>dāsa</i> .

¹ II. 14. 10-15, KANE, *Ibid.* 232.

² I. 26. *Ibid.*

³ II. 7. 15; II. 8. 14-16; II. 10.21. *Ibid.* 230.

⁴ *Sutra* 267. I. 24. 4-6. *Ibid.* 233.

⁵ I. 24. *Ibid.* 231.

⁶ II. 2.30-31; 3.6 and 10-12 and 4.12. *Ibid.*, 231.

⁷ I. 18. 1-2. *Ibid.* 233.

⁸ I. 17. *Ibid.* 232.

⁹ I. 11. 4-18. *Ibid.* 234.

A girl's name should have an uneven number of syllables and have a *taddhita* suffix, or end in a long vowel.

Lastly the *Vārāha-Grhya-Sūtra*¹ lays down that a father's name should be avoided and a girl's name should not be after a river, *nakṣatra*, the moon, the sun, *Pūṣan* or should not be a name ending in *rakṣita* or *dattā* preceded by the name of a deity. This latter injunction is also found in *Manu*.² I should not be surprised if this injunction was intended to stop the practice started by new converts to Buddhism. For among them, as evidenced by early inscriptions, such names are found.³

In *Pāṇini*'s time names after *nakṣatras* were common, as is evident from the rules he lays down.⁴

Thus the *Sūtra* literature itself shows a development of the Naming formulae, indicative of and reflecting perhaps the changing social fashion. *Why and of what* exact period we shall investigate later.

Smṛti Period

"Manu omits," as KANE⁵ has tersely pointed out, "all these elaborate rules about giving a name in the case of males, makes no reference to the *nakṣatra* name or *abhvādanīya* given to a boy, but gives two simple rules:

- 1) The name of a *Brāhmaṇa* should be indicative of a *māngala*; of a *Kṣatriya* strength, of a *Vaiśya* wealth and of *Sūdra* lowness.
- 2) To the name of a *Brāhmaṇa* an *upapada* (suffix) should be joined indicating *śarman* (happiness or blessing); of a king an *upapada* connected with protection; of a *Vaiśya* indicating prosperity and of a *Sūdra* indicating dependence or service.

Manu thus seems to enlarge upon the *Pārāśara* and *Baudhāyaniya Grhya Sūtras* about the *upapadas*, and adds new facts about the name proper.

¹ III 1-3. *Ibid.*, 233.

² III. 9. *Ibid.*

³ See SANKALIA, "Cultural Significance of Personal Names in the Inscriptions of Deccan" *BCDRI*, 3. 349-91.

⁴ IV. 3. 34. 36, KANE, *op. cit.* 236.

⁵ *IHQ*, 1938, 238.

Nibandha Period

Centuries later the *Mitākṣarā*, a commentary on the *Yājñavalkya Smṛti* quotes *Sāṅkha*, who says that a father should give a name connected with a family deity.¹

Lastly we should note the practice advocated by mediaeval works on *Jyotiṣa*. According to it "each of the 27 *nakṣatras* is divided into 4 *pādas*, and to each *pāda* of a *nakṣatra* a specific letter is assigned (e.g. *cū*, *ce*, *cu*, and *lā* for the 4 *pādas* of *Aśvinī* from which a person born in a particular *pāda* of *Aśvinī* was called either *Cudāmaṇi*, *Cediṣa*, *Coleśa* *Lakṣmaṇa*."² Though this practice is disapproved by a late work like *Dharmasindhu* (1790 A. D.), it survives among some of the *Gujarātī* castes, where names are given after letters of the person's *rāśi*.³

The inscriptions provide dated evidence. When this is compared with the above type of evidence we can at once note the changes in social fashions, its adherence to the *Sāstra* or canonical and the latest date for the literary evidence.

In discussing this material period by period, or dynasty by dynasty, I would first take up the names of the members of different dynasties themselves, and then of other people mentioned in inscriptions.

Names of Members of Royal Families

The Girnar edicts of *Aśoka* have to be left out completely, as they do not mention any names pertaining to Gujarat. But of the rulers over *Surāṣṭra* during this period a reference is made in the inscription of *Rudradāman*. These rulers (a governor or viceroy, *rāṣṭriya*) of Candragupta and *Aśoka* were respectively *Vaiśya Puṣyagupta* and *Yavana Tuṣāspha*. *Puṣyagupta*, who is definitely called a *Vaiśya*, might be some relative of Candragupta. In that case it would show that he too did not originally belong to a *Kṣatriya* family. *Viṣṇu Purāṇa* gives *gupta* as a *Vaiśya* suffix. But since *Tuṣāspha* is definitely an Iranian

¹ *Ibid*, 235. My colleague, Dr. Iravati KARVE, kindly informs me that this practice is followed in *Mahārāṣṭra*. Thus, among a Karmarkar family, all boys are named after *Siva*.

² *IHQ*, XV, 238.

³ It would appear that this practice was known in *Mahārāṣṭra* in the 11th-12th century. For *Sri Jñāneśvara* in his *Jñāneśvarī*, while singing the praises of god *Ganapati*, at the beginning of *Adhyāya* 17, says that his (god's) *Rāśināmva* was *Mauna*.

name (cf. *Viṣṭāśva* (Hyastaspes), and *Caispiś* (Teispes) the names of Darius' (*Dārāyava* (h) us) father, and great grand-father respectively) it would either mean that the term 'Yavana' was applied to all foreigners from beyond the northwest frontier, or that *Tuṣāspha*, though originally an Iranian, and retaining this characteristic name, had become a naturalised Indian.

Why should a Yavana—Greek or Iranian—be put in charge of *Surāṣṭra* by *Aśoka*? The explanation is to be found in the fact that just 50 years previous to the Mauryan occupation of *Surāṣṭra*, parts of north-western and western India, including perhaps Sind and *Surāṣṭra*, were under the hegemony of the Iranian emperor Darius and his successors. Either a number of Persians or Iranians had come and settled down in these newly conquered or controlled territories and so an Iranian was sent down as their governor or merely an Iranian was appointed to this new province. When the Mauryas conquered *Surāṣṭra* they found for some reasons, necessary or convenient, to continue this practice. Viewed under this political background, the term 'Yavana' might more probably connote any northwestern foreigner and not necessarily an Ionian Greek.

It has been shown¹ that the governors during the subsequent dynasties—*Sāka Kṣatrapas* and *Guptas*—viz. *Suviśākha* and *Parṇadatta* and *Cakrapālita* respectively were Iranians. *Cakrapālita* means 'one protected by the disc (bearer)', i.e. devotee of *Viṣṇu*, a name adopted after this person became a *Vaiṣṇava* (Hindu). But his father's name *Parṇadatta* yields no sensible meaning, and seems to be "an Indianization of an Iranian name *Farna-dāta*, which representing an old Iranian name *Xvarenodāta*, would mean 'created by Majesty'; a name of the same type as *Ahura-dāta*." Such a long tradition of no less than 700 years of Iranian rulers over *Surāṣṭra*, if really true, might imply a settlement of Iranians somewhere in Kathiawad. And Dr. MOTI CHANDRA² has rightly suggested that we should search for this in the *Junagadh* State. For aught we know, the descendants of *Tuṣāspha*, *Suviśākha*, *Parṇadatta*, and *Cakrapālita* might still be surviving! Of course under some Indian names. For the names themselves are after the Hindu gods—*Kārttikeya* and *Viṣṇu*.

¹ See J. CHARPENTIER *JRAS*, , 1928, 904-5.

² *Nāgari-Pracāriṇī Patrikā*, Vikrama Samvat 2000, 184.

Kṣatrapa

The names of the *Kṣatrapa* rulers themselves show how gradually they were Indianized and the religions they professed or patronized, and were popular during their period. We are explicitly told that they were *S'akas*.

The name of the first ruler *Caṣṭana* is purely non-Indian, whereas the names of the subsequent rulers, about 29 in all, have either the first or second or both parts of their names in Sanskrit.

The first parts of the name are either

- i) after the name of a deity—*Rudra*,
- ii) after a name connoting victory, glory, valour, (*Jaya*, *Vṛra*, *Yaśodāmā* or *Vijaya-sena*).
- iii) After a name connoting virtue—*Satya-dāman*.
- iv) —do— dominion—e.g. *Prthivī*, and *Viśva*.

The second part has either

- (i) *dāman*, (ii) *siṁha*, (iii) *sena*, (iv) *ghsada* (or *śrī*).

Rudra as the first member of their names suggests that all these rulers at least were either devotees of *Rudra*, or patronized the cult of this god. Names of other deities—*Viṣṇu* for instance—are conspicuous by their absence, unless *Satya*, appearing twice, stands for *Viṣṇu*, one of whose epithets was *Satya*.¹

The rest of the first members of the names together with the second parts show that these foreigners had adopted names which would befit their war-like profession and wanted them to be or were regarded as *Kṣatriyas*. For the suffixes *sena* and *siṁha* have been included in the works assigned to the pre-Christian era as suffixes applicable to names of *Kṣatriyas* only.

The suffix *dāman* though Sanskrit or Sanskritized is rarely met in earlier or later literature and epigraphs and seems to be part of the original *S'aka* name. Though KONOW has taken it to be a Sanskrit name, it may have been originally derived, as RAPSON² has pointed out, from the suffix *dāmēs*.³ The only Indian names which I can recall are those

¹ This epithet is supposed to be late.

² RAPSON, *CAA*. Introduction, p. c.

³ *Dāman* is common in Bengali; it has given a surname in modern Bengal. Surnames of castes other than the Brahmana were mostly the second elements in compounded names, e. g. *gupta*, *datta*, *āditya*, or *āīca*, *āie*, *cantra*, *canda*, *dhara*, *pālita*, etc. We have *dāman* in two forms—the Sanskrit *dāma*, *dām* and the proper NIA form *dā* (দা), anglicised as Dawn. S. K. C.

of *Sudāmā*, a friend of *Srī Kṛṣṇa*, and of *Kṛṣṇa* himself. If, however, the word *dāman* is Sanskrit, it must have been used in the sense of "connection with, tie with, i.e. devotee of Rudra, Satya, *Simha* etc.," an application of the word which seems to have died out later.

This knowledge derived from the names of *S'aka Kṣatrapas* of *Surāstra* and Malwa is in general accordance with what we can gather from monuments and coins, and early literature. Though other *Brāhmānic* faiths were current, that of *S'iva* was the most popular and widespread. And among his names and forms Rudra and *S'iva* were most common, and the names of his son *Suviṣākha*, Skanda or *Kārttikeya*,¹ but not so much *Sambhu* or *Maheśa*. So far none of the early inscriptions, even from other parts of India, mention these names. Next came *Viṣṇu* and other Vedic gods, *Varuṇa* and *Vāsava*, and names of constellations etc. and the non-Aryan names in *Nāga* and *Sarpa*. Those who had embraced Buddhism or Jainism adopted names showing devotion to Buddha, or the Buddhist triad, and Jaina *Tīrthaṅkaras*. And it appears that at least one of the *Kṣatrapa* rulers, the second son of *Rudrasimha I*, viz., *Saṅghadāman*, took to Buddhism, as the word *sāṅgha* implies.

Gupta

The names of the Gupta kings, Skandagupta and others have already been commented upon showing their partiality for the war-god Skanda or *Kārttikeya*.

Traikutaka

Names of only three *Traikutaka* kings have been known viz., Indradatta, Dahrasena, *Vyāghrasena*. Ordinarily *datta*² is not a suffix which is applied to names of *Kṣatriyas*. And as this—perhaps the first member of the family—is not supposed to have ruled, it is not impossible, as suggested by the suffix, that the family was originally non-*Kṣatriya*. The name of second member, Dahrasena, does not yield a satisfactory sense. *Dahra* means 'small, fine, thin; the cavity of the heart' and when

¹ Jarl CHARPENTIER, *JRAS*, 1928, 502-05.

² The statement is made advisedly. For names of rulers, e.g., Bhagadatta of *Prāg-jyotiṣa*, do have this suffix. But in all these cases, it is worth inquiring into the original *Varna* of the family.

compounded with 'agni' is said to stand for Agastya in a former birth.¹

Katacuri

Each one of the names of three *Kaṭaccūri* Kings, *Kṛṣṇarāya*, *Sāṅkaragāṇa*, and *Buddharaja*, as the first member of their names suggests, would be a devotee of gods *Viṣṇu*, *Kṛṣṇa* and *Siva* and Buddha respectively. Such an eclecticism in the family is not borne out by their own profession of their faith. For in their inscriptions *Kṛṣṇarāya* is said to be solely devoted to *Paśupati*. But just as in these records we get the earliest epigraphical allusions to *Paśupata* form of *Siva*, so it appears that in the name *Sāṅkaragāṇa* we have perhaps the first epigraphical mention of the name *Sāṅkara*.

Gurjara

The cultural significance of the word "Dadda" appearing thrice as the name of the Gurjara Kings of Broach and the *birudas* (titles) *Vītarāga* and *Prasāntarāga* has already been noted by me before.

The name "Dadda," "Duddā" or even "Duddā" cannot be derived from any Sanskrit root like *dā*. Nor are these names found in any Sanskrit or Prakrit dictionary. But it is possible that they have been derived from the Sanskrit *Dardara*, meaning a mountain, or region having holes or ravines. Such a region and person named after it seems to be implied in the names 'Daddarapabbata' and 'Mahādaddara' mentioned in the *Daddara Jātaka*.² This Daddarapabbata can be no other than the mountainous tract of Dardistan, lying to the north-west of Kashmir, and south of Little Pamir. Since the river Sindhu after rising in the Himalayas near Tibet flowed through this country, *Pāṇini* calls it *Dāradī Sindhuḥ*, while prescribing the name of a river in accordance with its source.³ The people of this tract, Daradas, are mentioned separately along with the foreign tribes which sprang up with the *Yavanas*, *Mlecchas* and *Sakas*, from the cow *Kāmadhenu*, according to the

¹ MONIER-WILLIAMS, *Sanskrit English Dictionary*, 1899, 473.

² Dictionary of Pali Proper Names, I, p. 1055. I am indebted to Dr. Katre for suggesting this derivation.

³ AGRAWALA, "Geographical Data in *Pāṇini's Aṣṭādhyāyi*", *JUPHS*, 16.1.19.

Mahābhārata, (a passage which is included in the *Critical Edition*¹), when she was being forcibly driven away from *Vasiṣṭha*'s āśrama by *Viśvāmitra*. The derivation of the words "Dadda" etc. from a Sanskrit *Darda*, if accepted, will fit in well with the theory of the foreign origin of the Gurjjaras. The latter might signify their nomadic habits and profession, the former, Daradas or Dadda, their original habitat.

Philologically there is nothing strange in the epithets *Vitarāga* and *Praśāntarāga*. These are perfect Sanskrit expressions. But their use in ordinary parlance is so rare, while with the Jains they are commonly applied to their *Tirthāṅkaras* and others highly spiritual souls, that I am tempted to suggest that these epithets perhaps reveal the patronage of Jainism by these early Gurjara kings. From early times we know that this religion flourished at Broach but these epithets, interpreted in this way, show incidentally its prevalence in and around Broach during this period.

Calukyas

In the names and epithets of *Cālukya* Kings of *Navasārikā*, I would note the use of the word *āśraya* (*Dharāśraya*), *Jayāśraya* for the usual word *dhara*. They seem to have introduced this word and made their own as part of the epithet.

Cahamana

The solitary inscription of the *Cāhamānas* of Broach gives six names, five of which deserve notice. In *Maheśvara* and *Hara-dāman* we get the well-known epithets of *Siva*. *Dhruvabhatadeva* reminds us of a similar name among the Maitrakas of *Valabhī*, and both *bhartṛ* in *Bhartṛvaddha* and *dāman* recall similar first member and the suffix among the *Sakas* of *Surāṣṭra* and *Malwa*. Do these affinities in names point to the former common origin of these families of Western India, as it has been already suggested on other grounds?

Rastrakuta

No trace of this foreign element is seen in the names of the *Rāṣṭra-kūṭa* kings of the Deccan and *Karnāṭaka* which ruled over Gujarat

¹ *Adi Parva*, adhyaya 175.

for nearly 400 years. Some members of the *Rāṣṭrakūṭa* family bore names and epithets such *Nanna*, *Boddiga*, *Khottiga* which shows the Kannada influence, either due to their long contact with *Karnāṭaka* or because they were partly or wholly of Kannada origin.

Only one member—*Sāṅkaragāṇa*—bears a *Sāiva* name, while the names *Indra*, *Kṛṣṇa* and *Govinda* are repeated three or four times. In this of course the custom, prescribed by the *Sāstras* of naming a child after the forefather's name was followed. I shall deal with it in detail later. The *Rāṣṭrakūṭas* may also be credited with giving us the names or epithets ending in *varṣa* (*Amoghavarṣa*, *Akālavarṣa*), then the names beginning with *Danti* (*Dantivarmā*, which remind us of *Dantavaktra* of the *Mahābhārata*) and *Karka* or *Kakka*. The last might be a *nakṣatra* name. Whether they have anything to do with the *Kannada* contact or not, and how far these names have left their mark on the culture of the region I cannot say. Among the names of rulers of India, ancient and early mediaeval, they seem to be unique and appear to have been given currency for the first time. None of the other *Rāṣṭrakūṭa* families, ruling over parts of Central and Northern India have the names in *varṣa*, though once the name *Karkarāja*, and names beginning with *Nanna* are found.¹ In spite of dynastic individualities, the names fall into patterns such as *sena*, *śimha*, *deva*, *āditya*, *gupta*, *rāja*, *vardhana*, *pāla*, to which the names of the *Rāṣṭrakūṭa* and one or two other dynasties form an exception. If they (the *Rāṣṭrakūṭa* names) have influenced the subsequent culture, it may be discovered by studying the names of present *Karnāṭakīs* (*Kannadigas*).

Of the names of the few *Paramāra* kings, one has the name or *biruda* *Vākpati*, showing that much before his famous descendant *Bhoja*, one of the rulers of Malwa had this name, either because he was a literati, or patron of learning, a quality which descended through his family and burst forth in a blaze of light through *Bhoja*, or *Vākpati Munja*.

Lata Calukya

Of the six rulers of the *Lāṭa Cālukya* family, five have the suffix *rāja*, and one *pāla*, whereas the names *Bārappa* and *Goggi*, are not

¹ See BHANDARKAR, "Genealogical Lists of Various Dynasties. Inscriptions of Northern India," *EI*, XIX to XXIII, Appendix, 401-3. and SEWELL and AIYANGAR, *The Historical Inscriptions of Southern India*.

Sanskrit and may yield some information on the original habitat or early family relations of this dynasty.

Maitraka

The names of the Maitraka dynasty of *Valabhī* show that the family used the suffixes *sena*, *siṁha*, and *āditya*, and once or twice *bhaṭṭa* and *graha*, of which *āditya* is the most common. Has it anything to do with the popular tradition that *Valabhī* rulers were worshippers of the Sun, and had a *yajñakuṇḍa*, which was defiled and hence the family perished? Of course their epigraphs declare openly one king, *Dharapatṭa* (*bhaṭṭa*?) as a devotee of the Sun.

Capa

I would note only two names of the small feudatory family of the *Cāpas* at Wadhwan. While the inscription calls them *Cāpas*, the names *Pulakeśi* which is definitely *Kannada* and *Dharanīvarāha* recall the famous *Pulakesis* of the *Karnāṭaka Cālukyas* and their crest, the *Varāha*. One wonders if this family was connected in any way with the *Cālukyas*!

Caulukya

Lastly we come to the Caulukyas or *Solaṇkis*. For three generations the suffix *rāja*, common to contemporary Rajputana dynasties, is current; then comes *deva*. The son and descendants of *Tribhuvanapāla* have the suffix *pāla*, whereas only *Jayasiṁha* has the suffix *siṁha*.

Four names of the subsequent branch line called popularly *Vāghela* has the suffix *deva*, and one or two have *malla*. The names proper are ordinary having nothing unusual about them, excepting *Sāraṅga-deva*. This name, as one of the epigraphs shows, can be explained owing to the spread of *Kṛṣṇa* cult in Gujarat.

Names of Ordinary People

A study of the personal names of kings has contributed certain information on the forms of religions prevailing at different periods in ancient and early mediaeval Gujarat. Further information can be had on these points from the study of the names of ordinary persons. These are usually donees, at times persons who are commemorated. However with the exception of the few early *Kṣatrapa* and later Caulu-

kya inscriptions, the inscriptions of the intermediate rulers—beginning with the *Traikūṭaka* and ending with the *Rāṣṭrakūṭa-Paramāra* in Gujarat proper and with the Maitrakas in Kathiawar—mention no one but the *Brāhmaṇas* and the writers and conveyors (*Dūtakas*) of the grant. We thus get only a glimpse of the culture of two members—*Brāhmaṇas* and the writer class—of the society.

In the Caulukya inscriptions *Brāhmaṇas* figure less prominently; others, particularly the *Vaiśyas* dominate the field.

Ksatripa Inscriptions

The few *Ksatripa* inscriptions give still fewer names of people. The earliest among them from Andhau in Cutch as well as the later show that endings *-ila* and *deva*, *śimha* and *bhūti*, *data* (or f. *datā*) were common in western India as they were in the Deccan. Perhaps it would not be wrong to say that these were some of the name-endings in whole India during the early centuries of the Christian era.

Among the names proper we find *Śimhila*, *Madana*, *Jeṣṭavīrā*, *Yaśa*, *Treṣa* (*Triṣṭa*), *Rṣabha*, *Bāpaka*, *Rudra*, *Pratāsaka* and *Kharapattha*. Of these *Jyeṣṭha*, and *Rudra* might be after the corresponding *nakṣatras*. *Rṣabha* was one of the favourite names at this period, but whether it has anything to do with the first *Tīrthāṅkara* of the Jainas, it is difficult to say. *Bāpaka* and its variant *Bappaka* often occur in later inscriptions. These are said to be terms of endearments, according to Dr. KATRE and with slight variations are found in all the Indo-European languages. The *Gujarāti* 'Bāpā' for 'father' is perhaps directly derived from *Bappaka*. The last two names, *Pratāsaka* and *Kharapattha*, I cannot explain at present.

Who were these inhabitants of Cutch and Kathiawad? *Sihila* and his two sons *Madana*, and *Rṣabhadeva* and sister *Jyeṣṭhavīrā* are said to be of *Opasati* gotra which might be perhaps the same as *Aupasava* or *Aupasivi*, who are said to belong to the *Bhāradvāja* family or group.¹ If so, the family might be a *Brāhmaṇa*. But *Madana*'s wife *Yaśodattā*, who is called a *S'ramaṇerī*, came from *S'rēṇika* gotra. This and her father's name *Sihamitra* seem to suggest that this family was *Kṣatriya*.

¹ See RAO, *Gotra-pravara-nibandha-kadambakam* (GPNK) (Govt. Oriental Library Series, Mysore, 1900), 57 and 162 respectively.

Senāpatis Bāpaka and *Rudrabhuti* were *Abhiras* originally but gradually by their martial profession must have come to be known as *Kṣatriyas*. *Pratāsaka* and his son *Kharapattha* claim *Mānasa gotra*. I cannot trace this in any published lists of *Brāhmaṇa* gotras.

No positive clues are given for judging the religion of these people. *Yaśodattā*, since she is called a *Sramaneri*, might have been a convert to Buddhism.

Names of Brahmanas

The *Traikūṭaka* and other later epigraphs mention:—

- (i) the name of the *Brāhmaṇa* donee;
- (ii) the Veda or its sub-branch professed by the donee;
- (iii) the *gotra* of the donee,
- (iv) the place whence he came (before he settled down on the plot of land or village granted to him).
- (v) the place where he was actually staying when the grant was made.

From the first we should know:—

- (a) the types of names that a *Brāhmaṇa* took at that period and how far it was in accordance with the injunctions of the *Sāstras*,
- (b) the prevailing religious tendencies,
- (c) some geographical and other information, if the names were after places, etc.

The remaining four items should tell us what kinds of *Brāhmaṇas* had come and settled or were newly settling down in *Gujarāt*. In particular what Veda or *Vedas* they followed, and what their *gotras* were. And instructive should be the knowledge about the *Brāhmaṇa gotras*. For these, though originally 4 according to the *Mahābhārata*, or 8 according to *Srauta* and *Dharmasūtras* and a little later 18, had multiplied into thousands according to *Baudhāyana*. But a comparison between the epigraphic and literary material—*Dharmaśāstras*, *Nibandhakāras* and others, as has been already observed by KANE¹ might lead to some useful results.

Starting with the *Traikūṭaka* plates, when we for the first time get actual names of *Brāhmaṇa* donees, we find that in one instance the *upapada*,

¹ *History of Dharmaśāstra*, II, i, 494.

‘*svāmi*’, is affixed to the name *Nan̄a*, in the other *śarma* to *Nāga*.

In the succeeding *Kataccūri* plates, the suffix ‘*svāmi*’ is applied to Bodha and Bappa. And the one plate of *Saṅgamasimha* has ‘*datta*’ and ‘*śarma*’ joined to *Ananta* and *Prajāpati* respectively.

The Gurjara plates give the following names proper and suffixes.¹

First Member of the Name

<i>Āditya</i> (4)	<i>Indra</i> (2)
<i>Agni</i> (2)	<i>Īśvara</i> (3)
<i>Bhāgi</i> (2)	<i>Karkka</i> (1)
<i>Bhṛṭṭa</i> (2)	<i>Mādhava</i> (1)
<i>Bhṛṭṭi</i> (6)	<i>Mahādeva</i> (1)
<i>Bhadra</i> (1)	<i>Mahidhara</i> (2)
<i>Dharma</i> (1)	<i>Mātri</i> (1)
<i>Dāma</i> (1)	<i>Nandi</i>
<i>Dhara</i> (1)	<i>Pitṛ</i>
<i>Drona</i> (3)	<i>Rāma</i>
<i>Dāmodara</i> (1)	<i>Rudra</i>
<i>Datta</i> (1)	<i>Saila</i>
<i>Deva</i> (1)	<i>Tāpi</i>
<i>Ghoṣa</i> (1)	<i>Vāṭa</i>
<i>Gopa</i> (1)	<i>Vāyu</i>
<i>Govinda</i> (2)	<i>Viśākha</i> .

*Upapada (or Suffix)*²

<i>Āditya</i>	<i>Gaṇa</i> *
<i>Bhṛṭṭa</i>	<i>Nāga</i>
<i>Dāma</i>	<i>Ravi</i> *
<i>Deva</i>	<i>S'arma</i>
<i>Dhara</i>	<i>Sūra</i>
	<i>Svāmi</i> *

In this list we can easily recognise names such as *Āditya*, *Agni*, *Indra*, *Karkka*, *Rudra*, *Viśākha*, *Vāyu* (?) as names of deities connected with *nakṣatras*. We may call them *Nakṣatra* names.

¹ The number in brackets indicates the number of times the name occurs.

² Except those marked with an *, the rest are surnames in Bengal. S. K. C.

Names directly after deities are Dharma, Datta, Deva, *Dāmodara*, Govinda, *Īśvara*, *Mahādeva*, Nandi, and *Rāma*, representing Yama, *Viṣṇu*, (*Kṛṣṇa*), *Siva* and *Rāma*. This shows that by the 7th century at the latest *Brāhmaṇas* had brought into use names of deities not connected with any *Nakṣatra*, but *Purāṇic* deities, who were probably their family-gods.

Drona and *Pitr* may be names after *gotra* and ancestors respectively. The name *Mahidhara* for a *Brāhmaṇa*, suggesting power and suzerainty and hence fit for a *Kṣatriya*, is remarkable. One wonders if the name beginning with *Tāpi* is after the river *Tāpi*¹ (*Tāpti*).

Among suffixes besides *śarmma*, *svāmi* had already come to be applied to *Brāhmaṇa* names from the Gupta period onwards. But now we find 9 more, in which the occurrence of *dāma*, found in *Kṣatrapa* names, may be noted. Another suffix which draws our attention at this period is *bhaṭa* or *bhaṭṭa*, denoting, at this period probably, martial or scholarly traits, but now in Bombay usually a Brahmin of cook class.

In Gurjara epigraphs the names of *Brāhmaṇas* have the following suffixes (which are mentioned in alphabetical order).²

* ° <i>Āditya</i>	° <i>Illa</i> (?)
° <i>Bhaṭa</i>	* ° <i>Nāga</i>
* ° <i>Dāma</i>	° <i>Ravi</i>
* ° <i>Deva</i>	° <i>S'armmā</i>
* ° <i>Dhara</i>	* ° <i>Sūra</i>
* ° <i>Gaṇa</i>	° <i>Svāmi</i>

Bhaṭa or *Bhaṭṭa* which is one of the suffixes is also found in some cases as a prefix. And that is the only known instance of a prefix. Thus we have *Bhaṭṭa*-Govinda, -Mahidhara, -*Mādhava*, -*Nārāyaṇa*, etc.

The suffixes are appended to names such as

Gopa-	° <i>āditya</i>	<i>Mātr-bhaṭa</i>	<i>Bhaṭṭi-dāma</i>
Rudra -			
<i>Bhaṭṭi-gaṇa</i>			<i>Āditya-nāga</i>

¹ Which as suggested by Dr. CHATTERJI, should have been derived from “*Tapati*”.

² Those marked with an asterik (*) feature as non-Brahmin surnames in Bengal. Originally, they were the second elements of personal names; then certain families made a point of using certain elements regularly for a number of generations, and then these crystallised into surnames. S. K. C.

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

<i>Dāmo</i>		
<i>Dharma</i>	— dhara	
<i>Īśvara</i>		
<i>Mahī</i>		
<i>Āditya-ravi</i>		
	<i>Āditya</i> - <i>śarmmā</i>	<i>Indra-sūra.</i>
	<i>Agni</i> -	
	<i>Indra</i> -	
	<i>Pitr</i> -	
	<i>Tāpi</i> -	
	<i>Vaṭa</i> -	
	<i>Vāyu</i> -	
<i>Bhāgī</i> -	<i>svāmī</i>	
<i>Deva</i> -		
<i>Datta</i> -		
<i>Drona</i> -		
<i>Purṇa</i> -		

There are a few names which have no suffixes. These are:—*Bhadra*, *Bhaṭṭi*, *Drona*, *Ghoṣa*, *Īśvara*, *Nandi*, *Rāma*, *Sūryya*, *Viśākha*, besides *Abuka*, *Avuka*, *Bava* or (*Bhava* ?), *Gilaka*, *Karkka*, *Narmma*, *Saila*, *Vāda*, *Vatra* (?).

In the *Rāṣṭrakūṭa* period the following are names among which some can be recognised as *nakṣatra* and names after other deities.

*Nakṣatra Names*¹

<i>Āditya</i> (3)	<i>Revi</i> (Ravi ?)
<i>Agni</i> (3)	<i>Soma</i>
<i>Bhānu</i> (2)	

Names after Deities

<i>Ananta Viṣṇu</i>	<i>Nāga</i>
<i>Caṇḍī</i> (?)	<i>Narasimha</i>
<i>Dāmodara</i>	<i>Keśava</i>
<i>Datta</i> (?)	<i>Kṛṣṇa</i>
<i>Govinda</i>	<i>Kukkeśvara</i>
<i>Guheśvara</i>	<i>Lakūṭi</i>

¹ These are called *Nakṣatra* names on the basis of the practice mentioned on page 101.

<i>Īśvara</i>	Sarvvadeva
<i>Mādhava</i>	Trivikrama
<i>Mahādeva</i>	<i>Viṣṇu</i>
<i>Maheśvara</i>	<i>Viṭṭhala</i>
<i>Mātr</i>	<i>Yoga</i> .

The list at a glance shows, in spite of the limited nature of the evidence, how the fashion for naming after *Purānic* or family deities was gaining ground and the old rule, as old as the *Taittīrya Samhitā*, was gradually declining.

Among the names of *Viṣṇu* we now find *Dāmodara*, *Govinda*, *Mādhava*, *Keśava*, *Kṛṣṇa*, *Narasimha*, *Viṣṇu*, *Viṭṭhala* and *Yoga*. Perhaps this is the earliest occurrence of the name *Viṭṭhala*, a name of *Viṣṇu* (< *Viṭṭhu*—*Viṭṭhala*)¹ which has become very popular in *Mahārāṣtra*, and among the devotees of *Vallabha Sampradāya*, but which seems to be non-Sanskritic and *Kannada* in origin.

There is a fairly large number of names of *Siva*, including *Guheśvara*, *Īśvara*, *Mahādeva*, *Maheśvara*, *Kukkeśvara* and *Lakuti*, the last being one of the special forms of *Siva*.

Besides these names, after deities, there are a number of names, such as *Dhodthi*, *Durgabhaṭṭa*, *Jajjuka*, *Jojibha*, *Lalla*, *Nema*, *Nena*, *Naina*, *Reyyaiya*, all of which I cannot explain just now. Some of them seem to be *Kannada*, as they should be, as some of the *Brāhmaṇas* are from *Karnātaka*.

The suffixes of this period also reflect the new tendencies. In the following list:—

Āditya, *Āryya*, *Bhaṭṭa*, *Caturvedī*, *Dvivedī*, *Deva*, *Dīksita*, *Īśvara*, *Kumāra* (?), *Sarma*, *Sara*, *Sena*, *Sura*, *Svāmi*, *Yamma*, *Iyya*, we find suffixes such as *Caturvedī*, *Dvivedī*, *Dīksita*, for the first time.² Becoming common, they in the 20th century have been utilized as surnames by *Brāhmaṇas*; *sena* as a *Brāhmaṇa*-suffix is rare, but is found before in a *Kaṭaccūri* record from Gujarat. Others like ^o*yya* (>*ārya* ?) seem to be purely *Kannada* suffixes.

¹ S. K. C.

² The Kannada and even the Marathi practice of taking the place-name as surname has been traced by Dr. D. R. BHANDARKAR (*IA*, XLI (1912) 72) to a grant of *Pulakeśin II* (circa. 630 A. D.), where “Umberkheda” is said to be the *kulanāma* of a (Brahmana) *Jyeṣṭhaśarmā*, of Tagara.

Another new feature, at this period, is the use of the prefix *Bhaṭṭa* to names. Denoting a scholar—as the word professor is now used—it later became a surname, just as the English word 'Master' has been becoming in *Gujarātī*-speaking people and 'professor' might become among the Marathi-speaking people.

Contrary to the injunction of one of the *Grhya Sūtras* we find that there are a few names which are directly after the deities, and not derived from *nakṣatras*.

The names from the plates of the Maitrakas of *Valabhī* have been arranged in the following groups:

Nakṣatra Names *Names after Purāṇic or Family Deities*

<i>Āditya</i>	<i>Dāmodara</i>	<i>Guhatrāṭa</i>	<i>Nārāyaṇa</i>
<i>Agni</i>	<i>Bhāva</i>	<i>Īśvara</i>	<i>Piṭṭaleśvara</i>
<i>Bhānu</i> (?)	<i>Buddha</i>	<i>Madana</i>	<i>Rudra</i>
<i>Candra</i> (?)	<i>Candra</i>	<i>Maheśvara</i>	<i>Sāṁba</i>
<i>Mitra</i> (?)	<i>Datta</i>	<i>Māṭṛ</i>	<i>Saṣṭhi</i>
<i>Viśākha</i>	<i>Deva</i>	<i>Mitra</i> (?)	<i>Skanda</i>
			<i>Srīdhara</i>
			<i>Viṣṇu</i> ,
			<i>Yajña</i> .

Kṣatriya or Vaiśya type of Names

Other Names

<i>Bappa</i>	<i>Anahila</i>	<i>Guhila</i>
<i>Bhaṭṭi</i>	<i>Guhāḍhya</i>	<i>Kikkaka</i>
<i>Damā</i>	<i>Chacchārya</i>	<i>Naḍhulla</i>
<i>Kumāra</i>	<i>Gillaka</i>	<i>Namna</i>
<i>Madava</i> (?)	<i>Goggaka</i>	<i>Saggada</i>
<i>Siha</i>		<i>Vatrabhaṭṭi</i>

Once again, though at least two centuries earlier, we find that there are fewer instances of names after *nakṣatras*. Names after other deities are more. But among these the names of *Siva* and *Viṣṇu* are less than those in the *Rāṣṭrakūṭa* period.

Among names, other than those after deities, we have to note *Kṣatriya* type of names such as *Bhatti*, *Dāma*, *Kumāra*, *Siha*, and a number of non-Sanskritic names like—*Gillaka*, *Goggaka*, *Kikkaka*, *Saggada*. One wonders if these are in any way connected with the *Saka* and other foreign elements in Western Gujarat. ‘*Bappa*’ as a *Brāhmaṇa* name has now been found to occur in all the three dynasties. What is it?¹

Whereas ‘*Mitra*’ occurs for the first time during this period, *Skanda* which was a popular name in the early Christian era, sometimes compounded with *Nāga*—is found compounded with *trāṭa*, *vasu* and *bhaṭṭa*, and occurs in the name of a *Brāhmaṇa* donee as well as a scribe.

If the list of names proper is large, and different from the orthodox ones, the list of suffixes is indeed formidable. The undermentioned list includes no less than 21 suffixes.

1. ^o <i>ārya</i>	11. ^o <i>illa</i>
2. ^o <i>bhaṭṭa</i>	12. ^o <i>īśvara</i>
3. ^o <i>bhaṭṭi</i>	13. ^o <i>kula</i>
4. ^o <i>bhava</i>	14. ^o <i>kumāra</i>
5. ^o <i>bhadra</i>	15. ^o <i>mitra</i>
6. ^o <i>bhūti</i>	16. ^o <i>ravi</i>
7. ^o <i>datta</i>	17. ^o <i>śarmman</i>
8. ^o <i>ghoṣa</i>	18. ^o <i>svāmin</i>
9. ^o <i>gopa</i>	19. ^o <i>trāṭa</i>
10. ^o <i>guha</i>	20. ^o <i>vasu</i>
10a. ^o <i>gupta</i>	21. ^o <i>yaśa</i> .

This would show that gone were the days when *śarmma* was supposed to be the only or one of the few suffixes applied to names of *Brāhmaṇas*. Liberal interpretation was put upon Manu’s dictum that a *Brāhmaṇa* name should have an *upapada* indicating happiness or blessing. The suffixes above listed include those indicating happiness (*bhadra*), wealth or prosperity (*bhūti*, *vasu*), fame (*yaśa*), protection (*gopa*, *trāṭa*), and others, showing that no hard and fast distinction prevailed between the suffixes to be applied to *Brāhmaṇa*, *Kṣatriya* or *Vaiśya* names.

¹ According to Dr. CHATTERJI, NIA *Bappa*=*Bāp* (father).

Their Significance

Do these suffixes point to a general mix-up and slackness in the observance of *sāstric* rules or as has been argued by Dr. D. R. BHANDARKAR the second part—the name ending—of a name is not necessarily a suffix, but represented in certain cases. e.g. in the case of *Nāgara Brāhmaṇas*, the names of families or tribes which were incorporated into the (*Nāgara*) *Brāhmaṇa* caste.¹ It would be therefore interesting to compare our data and see how far Dr. BHANDARKAR's conclusion is right.

Bhandarkar's Theory

BHANDARKAR's theory is based on the fact that three manuscripts of *Pravarādhyāya*, one of which is dated in *Śamvat* 1788, *Vaiśākha Suda* 8, Bhrigu, give a list of 13 *śarmans*, which were in use among the *Nāgara Brāhmaṇas*, in or before *Śamvat* 1283.

These *śarmans* are :— *bhava*, *bhūta*, *dāsa*, *datta*, *deva*, *ghoṣa*, *gupta*, *mitra*, *nanda*, *nāga* *śarma*, *trāṭa*, *varma*.

The *Brāhmaṇas* having the suffixes *mitra* and *trāṭa* belong to the *Sārkarakṣaya* and *Gārgya* gotras respectively. All these are supposed to be *Nāgaras*.

Now from *Valabhi* plates he collected instances where the *Brāhmaṇas* had these *gotras* and *śarmans*, and belonged to *Ānartapura* or *Ānandapura*, a place which he definitely identified with *Vaḍnagar*, the home of the present-day *Nāgaras*.

Because of this close correspondence between the MS. data about *Nāgaras*, and the inscriptional data, he concluded that “the *Nāgar Brāhmaṇas* appear first in the time of the *Valabhi* princes and that the ‘śarmans’ that are now, were even then current amongst them.”

He further showed that 10 of these *Nāgar Śarmans* were found as family names among *Kāyasthas* in Bengal² corresponding to *Datta*, *Gupta*, *Mitra* and *Deb*. *Mitra*, *Varma* and *Gupta*, again, are known to be names of royal families which flourished in Eastern India, say, from 100 B. C. to 600 A. D.

¹ BHANDARKAR, “Foreign Elements in the Hindu Population,” *IA.* 40 (1911), 33.

² According to Dr. CHATTERJI, others are found in their *tadbhava* forms, but these are not necessarily *Kāyastha* surnames.

Coupled with this the custom observed by the *Nāgaras* while performing religious ceremonies to add *trāta*, *gupta* etc. to their name, e.g. Bhagvanlal *trāta*, he held that these thirteen *śarmans* were not mere suffixes, but at least 10 of them represented the names of families or tribes that were incorporated in the *Nāgar Brāhmaṇa* caste. And that "this seems to point to a racial identity or affinity between the *Kāyasthas* of Bengal and *Nāgar Brāhmaṇas* of Bombay Gujarat."

This is indeed a very important finding about the ethnological affinities of peoples in Gujarat. How far is it right in view of our exhaustive study of *Brāhmaṇa* suffixes in early Gujarat?

Its Refutation

It is evident that BHANDARKAR had not collected all the suffixes from *Valabhī* plates. He had examined only a few plates. In our list only 9 out of the 13 so-called *Nāgara* suffixes are found. These are *bhava*, *bhūti*, *datta*, *ghoṣa*, *gopa*, (if for *gupta*), *mitra*, *śarman*, and *trāta*; the missing ones are *dāsa*, *nanda*, *nāga*, *varma* and even *deva*. And if *bhūti* and *gopa* do not stand for *bhūta* and *gupta* respectively—then two more—in all seven missing *śarmans*.

Of the remaining six, *śarman* is a recognised *Brāhmaṇa* suffix, and so also is *datta* (e.g. *Yajñadatta* etc. as stock examples), whereas *deva*, *nāga* and *śarmma* in Gurjara and *deva* and *śarman* occur in *Rāṣṭrakūṭa* plates. But earlier still in the inscriptions of the Deccan the suffixes *bhūti*, *dāsa*, *datta*, *deva*, *gopa*, *ghoṣa*, *gupta*, *śarman* and *varman* were added to names. Of course we cannot say that these were used by *Brāhmaṇas* only. However these data from early and pre-Maitraka inscriptions of Gujarat show that a number of suffixes regarded by BHANDARKAR as *Nāgar* suffixes were current among *Brāhmaṇas* and others who were not from *Ānandapura*. Only *bhava*, *ghoṣa*, *mitra*, *trāta*, seem to be peculiar to Maitraka *Brāhmaṇas*. Of these, only two, *ghoṣa* and *mitra*, can be compared with similar family names in Bengal,¹ while *ghoṣa* occurs as the name proper in a Gurjara plate.

This detailed discussion of the comparative epigraphical data should show that BHANDARKAR is not right in regarding the suffixes occurring in the *Valabhī* plates as definitely *Nāgar Śarmans*. For out of the thirteen

¹ *Trāta* survives in a rather rare *Kāyastha* surname *tā* (ता).

only two can be regarded as such, others being found among other *Brāhmaṇas*, and other people of the earlier period, whereas six *śarmans* from the list of 13 do not occur among the suffixes collected from Maitraka plates, the most important among the missing suffixes being *dāsa*, *gupta*, (?), *nandi* and *varman*.

Thus the *Nāgara* ethnic relationship with Bengal *Kāyasthas*, on the evidence of *śarmans* alone, seems to be untenable with regard to the MS list. It seems that the writer collected all the then existing *śarmans* among the *Nāgar Brāhmaṇas*, which has been accumulating for centuries as shown above and some (most) of which were used by other *Brāhmaṇas* as well.

With regard to the argument about the connection of Maitraka *Brāhmaṇas* with *Ānandapura*, out of about 125 *Brāhmaṇas* listed above, only 15 bear connection with *Ānandapura*. These have the following *gotras* and suffixes:—

<i>mitra</i>	<i>Sārkarakṣya</i>	<i>Rg</i>	<i>Ānandapura</i> or <i>Anar-</i>
<i>guha</i>	<i>Bhāradvāja</i>	<i>Sāma</i>	<i>tāpura</i> .
<i>trāta</i>	"	<i>Sāma</i>	
<i>mitra</i>	<i>Sārkarakṣi</i>	<i>Rg</i>	
<i>datta</i>	<i>Gārgya</i>	<i>Yaj.</i>	
<i>ghoṣa</i>	<i>Kauśaravasa</i> ¹	<i>Atharva</i>	
<i>gopa</i>	"	"	

In all six suffixes; *mitra* is connected with *Sārkarakṣya* gotra and *Rgveda*, *guha* and *trāta* with *Bhāradvāja* and *Sāma*, *datta* with *Gārgya* and *Yajus*, and *ghoṣa* and *gopa* with *Kauśaravasa* and *Atharvaveda*. Thus even if we confine our inquiry only to these *Brāhmaṇas* connected with *Ānandapura*, we cannot say that all of them must have been *Nāgaras*. For *Brāhmaṇas* having similar or other *gotra* and *Veda* and even the suffix *datta* and *mitra* are found among *Brāhmaṇas* connected with other places. So in the absence of stronger evidence it may be said that these 15 *Brāhmaṇas* might not all have been *Nāgaras*.

Gotras and Vedic Sakhas of Brahmanas

Who were these *Brāhmaṇas*, to what *gotras* (families) and Vedic *sākhās* did they belong? A consideration of their names and name-

¹ No such *gotra* found in the GPNK. There is however a *gotra* called *Keśaravaya*.

endings has brought out, to a certain extent, the religious and social conditions of the time which had influenced them. Further consideration of the items mentioned above, viz. the *gotra* and *Veda* and the *vāstavya* and *vinirgata* of the donee should tell us what different kinds of *Brāhmaṇas* had come and settled or were newly settling down giving rise to *Brāhmaṇa* colonies in Gujarat and which of them belonged to the original 4 or 18 *gotras*, and which *śākhās* of the four *Vedas* were followed. When and if this information could be compared with similar data collected by a survey of the present-day *Brāhmaṇa* communities,¹ light can be thrown on the antiquity, migration etc. of the *Brāhmaṇa* population of Gujarat.

I would however confine myself to a study of the inscriptive data leaving the collection of the present-day material and its co-ordination with the former (inscriptive) to a student of Sociology.

It is indeed a pity that the earliest epigraphs which refer to *Brāhmaṇas* in Gujarat supply very few details about them.

Inscriptions of the 2nd century B.C.—2nd century A. D. of the *Sātavāhanas*, *Kṣaharātas* and *Kṣatrapas* speak of munificent donations to *Brāhmaṇas* at Daman, on the *Tāpi* and the *Banās*, at *Prabhās* and *Junāgadh*, implying thereby the existence of a flourishing *Brāhmaṇa* community practically throughout the whole of Gujarat-Kathiawar, as these places represent *Lāṭa*, Northern Gujarat and *Surāṣṭra*. Of course the community may have colonized in pockets at these religious centres, and may not have penetrated the interior, still its existence in fairly large numbers cannot be denied. How we wish we knew the details—at least the *gotra* and *Veda* of these *Brāhmaṇas*!

Three hundred years later the *Traikūṭaka* inscription is almost of a similar nature. It tells only the name, *gotra* and the place of residence (*vāstavya*) of the donee. Thus we know that at *Kāpura*, a place probably in the *Navasārī Mahāl* of the *prāṇt* of the same name in the Baroda State, lived a *Brāhmaṇa*, named *Nāṇasvāmi* of the *Bhāradvāja* *gotra*.

The *Brāhmaṇas* whom the Gurjjaras of *Nāndipuri* patronized were of the following *gotras*:

¹ As has been done by Dr. APTE and Dr. WAGH of the Deccan College Research Institute for two *Mahārastra* sub-castes, viz. the *Mādhyandina* and the *Desastha R̥gveda Brāhmaṇas* under Dr. KARVE of the Sociology Department.

Bhāradvāja, *Cauli*, *Daundakiya*, *Dhūmrāyana*, *Hārita*,¹ *Kāśyapa*, *Kaṇḍinaya*, *Kauśika*, *Lakṣmaṇa*, (*Lakṣmaṇeya* ?), *Māthara*,² *Srāvayana*,³ *Vatsa*, *Vaśiṣṭha*.

Out of about 10 families of *Bhāradvājas*, 4 belonged to *Kāṇva Sākhā* of the Yajurveda, and were settled in Jambusara, one family had come from *Daśapura* (Mandasor) and lived at *Kṣīrasara* in Gujarat. The remaining 5 families belonged to the *Kauthūma Sākhā* of the *Sāma Veda* and had settled at *Sīriṣapadraka* having gone there from Jambusara.

All the five families of the Caulis were *Ātharvanas* of the *Pippalāda Sākhā* and had colonised at Bherajjika from Bharukaccha.

The *Daundakiyas*, about 11 families, were, it appears all of the *Vājasaneyā Kāṇva Sākhā* of the Yajurveda and having contacts with *Sīriṣapadraka* and Jambusara. The same was true of the two families of the *Dhūmrāyanas*.

Of the *Hārita gotra* and *Vājasaneyā Kāṇva Sākhā* we have a single family from *Sīriṣapadraka-Jambusara*.

Of the 4 *Kāśyapas*, two practised the *R̥gveda*; of these two, one belonged to *Āśvalāyāṇa-carāṇa* and belonged to *Sīriṣapadraka-Jambusara*; the other had come from Ahicchatra in U.P. The remaining two were *Kāṇvas* and from *Sīriṣapadraka-Jambusara*.

The *Kaṇḍinyas*, about 6 families, were, it appears, *Mādhyandina Kāṇvas*, and excepting two who were from *Lohikākṣa*, all from *Sīriṣapadraka-Jambusara*.

A solitary family of the *Kauśikas*, *Sāmavedīya*, is said to belong to *Kānyakubja* (Kanoj). But this grant is proved to be forged.

The three *Lakṣmaṇiyas* were *Kāṇvas* and from Jambusara.

The *Mātharas*, about 5 families, also practised the *Kāṇva Sākhā* and belonged to *Sīriṣapadraka-Jambusara*.

The one family of *Srāvayana* belonged to *Mādhyandina Sākhā*, had come from Girinagara and settled at *Sraddhikā-agrahāra*.

Of the 14 families of the *Vatsa gotra*, though all were from *Sīriṣapadraka-Jambusara*, at least half were *R̥gvedīs* of the *Āśvalāyāṇa-carāṇa* and the rest *Kāṇvas*.

¹ Not mentioned in *GPNK*.

² *GPNK* does not mention this. There are however *Hārita* and *Haritayana*.

³ Does not occur in *GPNK*.

HISTORICAL AND CULTURAL ETHNOGRAPHY

The *Rgvedī Vāśiṣṭha* family from *Kānyakubja* had no genuine title of the land they professed to claim under the Gurjaras.

The above detailed survey of the *Brāhmaṇas* for over a 100 years in the 7th-8th century shows that members of the *Bhāradvāja*, *Daundikya*-*Kaundinya* and *Vatsa* gotras were almost in equal number, and predominated over other groups. That of all the Vedic *Sākhās* the *Kāṇva* (*Mādhyandina*) *śākha* was professed by the majority, then came a few families who were *Rgvedīs*; two of these—*Kāśyapas* and *Vatsas*—are found among *Yajurvedins*; among the *Bhāradvājiyas* were both *Mādhyandina* *Yajurvedīs* and *Kauthumiya-Sāmavedīs*, whereas the Caulis only were *Atharvavedīs*. With the exception of three or four families, which had emigrated from *Girinagara* in *Saurāṣṭra*, from *Daśapura* (Malwa) and *Ahicchatra* (U.P.), all the rest, *Rg*, *Sāma*, *Yajur* and *Atharvavedīs*, were inhabitants of *Jambusara* or of the country round about Broach.

We must see how many of these families are found in these regions nowadays; secondly what is the relation of these families and their Vedic *Sākhās* to what we know from literature about the origin and spread of *Brāhmaṇa* sub-castes.

Table showing the Relation between the Vedic Sakha and Gotra and Provenance of Brahmanas mentioned in Gurjara Inscriptions.

<i>RGVEDA</i>		General
<i>Āśvalāyana Carāṇa</i>	.	
<i>Kāśyapa</i> (<i>Sirīśapadra-Jambusara</i>).	—do—	<i>Kāśyapa</i> (<i>Ahicchatra</i>)
<i>Vatsa</i>	—do—	
<i>Vāśiṣṭha</i> (<i>Kānyakubja</i> ?)		
<i>SĀMAVEDA</i>		
<i>Kauthuma Sākhā</i>	.	General
<i>Bhāradvāja</i> (<i>Sirīśapadraka-Jambusara</i> .)		<i>Kausika</i> (<i>Kānyakubja</i> ?)

ATHARVAVEDA

Pippalāda
Cauli.

YAJURVEDA

<i>Kāñva</i>	<i>Vāja. Mādh.</i>	General
<i>Bhāradvāja</i>	<i>Bhāradvāja</i> (<i>Kṣīrasara-</i>	
(<i>Sirīsapadra-Jambusara</i>).		<i>Daśapura.</i>)
<i>Daunḍakiya</i>	,	
<i>Dhūmrāyāṇa</i>	,	
<i>Hārīta</i>	,	
<i>Kāśyapa</i>	,	
<i>Kauṇḍinya</i>	,	and <i>Lohikākṣa</i>)
<i>Lakṣmaṇya</i>	,	
<i>Māthara*</i> (<i>Māṭhara?</i>)	,	
<i>Vatsa</i>	,	

In the *Rāṣṭrakūṭa* inscriptions, found in and dealing with Gujarat, the *Brāhmaṇas* of the following *gotras* are found :

Agneyasamāna (*Agniśarmāyaṇa?*), *Bhāradvāja*, *Gautama*, *Kātyāyana*, *Kauśa*, *Kauśiki* (*Kauśika?*), *Kaundina* (*Kaundinya?*), *Lākṣayāṇa*, *Lakṣmaṇa*, *Lāvāṇa* (*Lāvāṇi?*), *Māṭhara*, *Mudgala*, *Parāśara*, *Sāṇḍilya*, *Saundāna*,¹ *Vaddamukha*,¹ *Vārṣṇeya*, *Vatsa*, *Vātsyāyana*, *Yaugana*.²

A comparison with the list from Gurjara plates shows that not only is this list larger but it has names which are not found in the former and also *vice versa*. Can this be explained away on the ground that the *Rāṣṭrakūṭas* commanded a much larger empire, and hence drew *Brāhmaṇas* of various *gotras*? But this simple explanation does not account for the non-mention of at least 7 *gotras* which are found in the Gurjara list. Has it anything to do with the patronage of certain *gotras* because either they were from the same country as the rulers,

¹ Not mentioned in *GPNK*. The reading seems to be wrong.

² Not mentioned in *GPNK*. It has however *Yaugandharāyana*.

or because they were the earlier settlers or belonged to the older or newer groups, might be explained by further investigations.

The *Agneyasamānas*—six families—were *Mādhyandinas* and resided at *Govaṭṭana*.

The *Bhāradvājas* number 18 in all, but since this includes the separate references to sons and fathers, the number would be really 10 or so. These fall into 3 groups. The first group of three families is *R̥gvedī* and had emigrated from *Karhād* (a). The second group of three to four families belonged to the *Taittiriya Sākhā* of the Yajurveda and came from *Bādāvi* (*Kcrnāṭaka*), *Tigawi* and *Vengi*. The last group was of the *Mādhyandinas* and lived at *Govaṭṭana*, identified with *Kotna*,¹ a few miles south-west of Baroda.

The four *Gautamīyas* were of *Mādhyandina Sākhā* and hailed from *Govaṭṭana*, so also the three families of the *Kātyāyanas* and *Kauśas*.

A solitary family of the *Kauśikas*, following the *Kāṇva Sākhā* is said to have come from *Puṇḍravarddhana* in Bengal.

A family of *Kuṇḍinas*, who are merely said to be *Adhvaryus*, i. e. *Yajurvedīs*, lived at *Variāvi* near Surat.

Similarly a family of *Lākṣaṇyas*, also *Yajurvedīs*, lived at *Bhadrapali*, while two families of *Lakṣmaṇa gotras* and *Mādhyandinas*, one of which had come from *Pāṭaliputra* (Bihar), lived at *Tenna* (Ten) and *Umbara*, both in the *Bārdoli* Taluka, Surat District.

The three families of *Lāvāṇas*, all *Mādhyandinas* lived at *Baddarasiddhi* (Borsad) and *Govaṭṭana*.

Of the four *Māthara* families of *Vājasaneyā Kāṇva Sākhā*, three lived at *Govaṭṭana* and one at *Mānyakheṭaka*. The two *Mudgala Mādhyandina* families lived at *Govaṭṭana*.

There was a family each of *Parāśara*, *Sāndilya*, *Saundāna*, *Yauganya* and three of *Vārṣaneyā gotra* and *Mādhyandina Sākhā* and residing at *Govaṭṭana*.

From *Valabhī* came a *Mādhyandina* of *Vātsyāyana gotra*, while there was one *Vaddamukha*, a *R̥gvedī*.

¹ Survey Map of India, 1"=1 Mile $\frac{46}{4 \times 8}$ F

Of the six Vatsa *gotriyas*, one family was a *Rgvedī*, but further details about it are missing. Another was a *Kāṇva*, and lived at Jambusara. The third was a *Mādhyandina* and lived at *Govaṭṭana*. One *Vāsiṣṭha* was a *Rgvedī* from Bharukaccha.

These epigraphical data about *Rāṣṭrakūṭa Brāhmaṇas* show that during the succeeding 200 years or so, (c. 750-970 A. D.) the *Bhāradvājas* still predominated, but whereas the earlier families had settled around Broach, and belonged half to the *Kāṇva Sākhā* of the Yajurveda, and half to the *Kauthuma* of the *Sāmaveda*, some of the *Rāṣṭrakūṭa Bhāradvājas* had come from *Karṇāṭaka* or further south, a few of which were *Rgvedīs*, and others of the *Taittirīya Sākhā*. It is to be noted however that Gujarat (*Govaṭṭana*) Yajurvediyas were of the *Mādhyandina Sākhā*, as under the Gurjjaras.

Likewise some of the *Mātharas* came from the Deccan, and some belonged to *Govaṭṭana*.

Only one *Kauṇḍinya* family, living at *Variāvi*, south of Jambusar-Broach is mentioned. But like this family, the *Lakṣmaṇas* of the Barodoli Taluka were also patronised.

All the remaining gotras are new. Of these one *Vātsyāyana* and a *Mādhyandina* is from *Vakībīhī*,

This analysis of the patronage of *Brāhmaṇas* by the *Rāṣṭrakūṭas* leaves the impression that they did not show any special preference for *Brāhmaṇas* from the Deccan and *Karṇāṭaka*. Since the rulers were from these parts, a small South Indian element was no doubt introduced into Gujarat as during the *Cālukyas*. But the place which figures very prominently is *Govaṭṭana*. What was Jaṁbusara in the Gurjara period, a home of *Brāhmaṇas* of several gotras, *Govaṭṭana* was under the *Rāṣṭrakūṭas*. If BUEHLER's identification is correct, then these two lie in contiguous areas, and must have formed with Badarasiddhi (Borsad), immediately to the north and north-west of Jambusar and Kotna respectively, and Motakka to the south in Surat District, large colonies of *Brāhmaṇas* in the heart of the most fertile regions of Central Gujarat.

Again as during the preceding period the *Brāhmaṇas* belonging to the *Mādhyandina* and *Kāṇva Sākhās* were patronized most; then those of the *Taittirīya Sākha* and lastly *Rgvedīs*.

It would be too much to assert that *Sāmavedīs* and *Atharvavedīs*

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were not patronized at all, but so far there is no evidence from the Gujarat inscriptions of the *Rāṣṭrakūṭas*.

**Table showing the Relationship between Vedic Sakhas,
Gotras and Provenance of Brahmanas mentioned in
Rastrkuta Inscriptions found in Gujarat**

<i>YAJURVEDA</i>		
<i>Mādhyandina</i>		<i>Taittirīya</i>
<i>Āgnesamāna</i> ¹	(Govaṭṭana)	<i>Kānva.</i>
<i>Bhāradvāja</i>	"	<i>Bhāradvāja</i> (<i>Bādavi</i>)
<i>Gautama</i>	"	<i>Karahāḍa</i>
<i>Kātyāyana</i>	"	<i>Tigāvi</i>
<i>Kauśa</i> ¹	"	<i>Vengi.</i>
<i>Kuṇḍina</i> (<i>Variāvi</i>) ¹		
<i>Lākṣayāṇa</i> (<i>Bhadrapāli</i>)		
<i>Lakṣmāṇa</i> ¹	(Umbara, Tenna, <i>Pāṭaliputra</i>)	
<i>Lāvāṇa</i> ¹	(Govaṭṭana and Badarasiddhi (Borsad).	
<i>Mudgala</i>	(Govaṭṭana)	
<i>Parāśara</i>	"	
<i>Sāṇḍilya</i>	"	
<i>Saundana</i> ¹	" .	
<i>Yaugana</i> ¹	"	
<i>Vātsyāyana</i> (<i>Valabhi</i>)		
<i>Vārṣaṇeya</i> (Govaṭṭana)		
<i>Vatsa</i>	"	
<i>Vasiṣṭha</i> (Bharukaccha).		
<i>Bhāradvāja</i> (<i>Karahāḍa</i>)		
<i>Vaddamukha</i> (Govaṭṭana) ¹		
<i>Vatsa</i>		
<i>Vasiṣṭha</i> (Bharukaccha).		

¹ See footnotes on these on pp. 124 and 126.

The copper-plates of the Maitrakas of *Valabhī* mention the following *Brāhmaṇa* gotras;

Ātreya (2), *Audaraśani*¹ (1), *Bhārgava* (2), *Bhāradvāja* (7), *Darbha* (1) *Daundavya*² (1), *Dronāyana* (1), *Gārgya* (3), *Jābāla* (1), *Kāśyapa* (1) *Kauśika* (8), *Kapiṣṭhala* (2), *Kauśaravasa*² (1), *Mānava* (1) *Opasvati*² (1) *Parāśara* (4), *Sāṇḍilya* (4), *Sārkkarākṣi* (4), *Tāpasa* (1), *Vatsa* (1), *Vrajagāṇa*² (1). (*Vṛṣagāṇa*?)

In this list we have only 5 gotras—*Bhāradvāja*, *Daundavya*, *Kāśyapa*, *Kauśika*, and *Vatsa* which are common to the Gurjara list and there are five—*Bhāradvāja*, *Kauśika*, *Parāśara*, *Sāṇḍilya* and *Vatsa* which are also found in the *Rāṣṭrakūṭa* list. The three gotras which occur in all the three lists are *Bhāradvāja*, *Kauśika* and *Vatsa*. All the rest are new and found for the first time in Maitrka inscriptions.

What is the significance of this? Does it merely show the spread or existence of more *Brāhmaṇa* families or has it anything to do with the migration of *Brāhmaṇas* due to political, social and religious causes?

Of the two *Ātreya* families, one is a *Vājasaneyā* from *Nagaraka*, the other an *Atharvavedī* from *Hastavapra* (Hathab), on the south-east coast of *Kāthiāwar*.

The family of the *Audaraśanis* is said to have migrated from *Daśapura* and settled down in *Valabhī*.

There are two *Bhārgava* families; one a *Rgvedī* from *Hastavapra*, the other a *Yajurvedī* of *Maitrāyanīya Sākhā* from *Brahmapura*.

Once again the *Bhāradvājas* are in a larger number. Of the 7 families, one is a *Yajurvedī* (*Maitrāyanīya*) from *Gomutraka* and resident of *Valabhī*. All the rest are *Sāmavedīs*, perhaps of the *Kauthūma Sākhā*. One is a resident of *Khetaka*, having migrated there from *Girinagara*; one a resident of *Valabhī*, come from *Gomutraka*. The third a resident of *Kikkāta*, an emigré from *Simhapura*. The fourth a resident of *Valabhī* from *Ānartapura*. The fifth from *Kuśahrada*.

The *Daundavya* is a *Vājasaneyā* from *Dīpa*, that is modern Diu, a Portuguese possession. The *Dronāyana* is an *Atharvavedī*, resident of *Hastakavapra*.

¹ GPNK. has not this but has *Audari*.

² GPNK. does not mention this.

Of the two *Gārgyas*, one is a *Yajurvedī* or *Sāmavedī*, resident of *Valabhī* from *Anandapura*; the other a *Rgvedī*, resident of *Liptikhanda* from *Varddhamāna* (Wadhwan).

The *Jābāla* is a *Vājasaneyā* of *Simhapura*. Both the *Kāpiṣṭhalas* are *Sāmavedīs* and resident of Gorakesi Goras, near Mahuva, from *Vaṭapadra*.

The *Kāśyapa* is a *Sāmavedī* from *Dāmaripāṭaka*. Of the 8 *Kauśika* families, two are *Yajurvedīs*, one from *Valabhī*, the rest *Sāmavedīs*, one each from *Daśapura*, *Jambusara*, and *Valabhī*.

The one *Kauśaravasa* family is an *Atharvavedī* and inhabitant of *Anarttapura*. The *Mānava*, a *Sāmavedī* of *Vaṭapadra*, and the *Opasvati* a *Vājasaneyā* of *Akrolaka*.

One of the *Parāśaras* is an *Atharvavedī* of *Dabka*, and the other three *Vājasaneyā Mādhyandinas*, inhabitants of *Khetaka* and *Agastikāgrahāra*, having gone there from *Udumbaragahvara*, and *Sāṅgapuri*.

Of the four *Sāṇḍilyas*, three are *Kauthuma Sāmavedīs*, resident of *Sāṅkaravāṭaka*, while the fourth is of the *Maitrāyaṇī Sākhā* of the *Yajurveda*.

All the four *Sārkkarāksis* are *Rgvedīs*, one resident of *Anandapura*, the second and third of *Khetaka* and emigré from *Anandapura* and *Anarttapura* respectively, the fourth a resident of *Kāsaragrāma* and emigré from *Anarttapura*.

The *Tāpasa* seems to be a *Rgvedī* and a resident of *Khetaka*, having gone there from *Girinagara*.

Surprisingly only one *Vatsa* is found so far in *Maitraka* plates. He is as before, a *Vājasaneyā*, resident of *Simhapura*, and an emigré from *Girinagara*.

The one *Vrajagana* is a *Sāmavedī* and inhabitant of *Simhapura*.

This detailed survey of the *Maitraka Brāhmaṇas*, their gotras, the Vedic *Sākhās* followed by them and the places where they lived has been briefly summarised in the table on the next page.

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Table showing the Relationship between Gotras, Vedic Sakhas and Provenance of Brahmanas mentioned in Maitraka Inscriptions

RGVEDA

<i>Bhārgava</i>	Hastavapra, Brahmapura.
<i>Gārgya</i>	<i>Liptikhaṇḍa-Vardhamāna.</i>
<i>Sārkkarākṣi</i>	<i>Khetaka, Ānanda-Ānartta-pura.</i>
<i>Tāpasa</i>	<i>Khetaka, Girinagara.</i>

ATHARVAVEDA

<i>Atreya</i>	Hastavapra
<i>Dronāyana</i>	„
<i>Kauśaravasa</i>	<i>Ānarttapura</i>
<i>Parāsara</i>	<i>Dabka.</i>

SĀMAVEDA

Kauthuma Sākhā

<i>Bhāradvāja</i>	<i>Valabhī-Ānandapura</i>
	<i>Khetaka-Girinagara</i>
	<i>Kikkāta-Siṁhapura.</i>
<i>Gārgya</i>	<i>Valabhī-Ānandapura.</i>
<i>Kapiṣṭhala</i>	<i>Gorakeṣa-Vaṭapadra.</i>
<i>Kauśika</i>	<i>Daśapura.</i>
<i>Mānava</i>	<i>Vaṭapadra.</i>
<i>Sāṇḍilya</i>	<i>Sāṅkaravāṭaka.</i>
<i>Vrajagāṇa</i> ¹	<i>Siṁhapura.</i>

YAJURVEDA

<i>Vājasaneyā</i>	<i>Mādhyandina</i>	<i>Kāṇva</i>	<i>Maitrāyaṇīya.</i>
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Ātreyā (Nagaraka)

Dāṇḍavya (Dīpa)

(continued on the next page)

Bhārgava

(Hastavapra)

Bhāradvāja

(Valabhī-Gomutraka)

*Sāṇḍilya (Viṁśakāta,
near Valabhī)*

¹ See footnote at p. 130.

Gārgya (*Valabhī-Ānandapura*)
Āśāla (*Sīnhapura*).
Kauśika (*Mahicchaka, Puśyasāmbapura,*
Agastikārahāra, Valabhī, Jambusara.)
Opasvati (*Akrolaka*)
Parāśara (*Khetaka, Udumbaragahvara,*
Agastikārahāra, Sāmbapura).
Vatsa (*Sīnhapura-Girinagara*).
Upamanyu (*Girinagara-S'raddhikā (Sādhī,*
1 mile east of Aṁtī, Padra Taluka).

The table at a glance shows that the Yajurveda claimed the largest number of *Brāhmaṇas*, drawn from 12 *gotras*. These were spread over parts of Gujarat and Kathiawar.

The *Sāmavedīs* were not much less; drawn from 8 *gotras*, four of which are found in the list of *Yajurvedīs*, and were spread almost over the same regions as the *Yajurvedīs*.

The *R̥gveda* and *Atharvaveda* each has *Brāhmaṇas* from 4 *gotras*. The two of the former are common to the *Yajus* and *Sāma* list; of the latter only one, *Parāśara*, occurs in the *Yajurveda* list.

The knowledge derived from this study of the Gujarat *Brāhmaṇas* during the early mediaeval period, 500-970 A.D., can be further advanced if we can correlate it with a similar knowledge derived from the present distribution of *Brāhmaṇas*, their *gotras* and Vedic *Sākhās* followed by them, and with what can be gathered from early literature.

Unfortunately our data cannot be fully compared with either of these. For similar study is not yet made of these two sources. ENTHOVEN's ethnographic survey gives a long list of Gujarat *Brāhmaṇas*, but this is admitted to be merely geographical, where no mention is made of the *gotra* and Vedic *Sākhā* of each group.

It would however appear from the brief notes on the Gurjara *Brāhmaṇas* published by John WILSON in his *Indian Caste*,¹ nearly 70 years ago, that most of the Gujarat *Brāhmaṇas*, though by that time known by their geographical distinctions, were followers of the

¹ Vol. II, 91-124.

Mādhyandina Sākhā of the Yajurveda. The *Rgveda* claimed a majority of the *Nāgara* sub-groups,¹ though not exclusively. A few *Nāgaras* were adherents of the *Sāmaveda*, but its exclusive followers were the Sajodras,² *Gangāputras*.³ and Kapilas.⁴ No exclusive followers of the Atharvaveda have been mentioned, but it had a few followers among the *Vāyadās*.⁵

This proportion among *Brāhmaṇas* following the different Vedas does not seem to have been disturbed through all these 1000 years.

How or why this happened, and which group or family first came to inhabit Gujarat?

I cannot answer why it is so. As to the second part of the question viz., which group came first, I would note that as far as the *gotras* are concerned, the *Bhāradvājas*, *Kauśikas* and *Vatsas* figure in all the dynastic periods. But *Bhārgavas* who are credited traditionally with the colonisation of the coastal strip from Broach to Sopara or a little further down, are found only, and that too twice, in the *Maitraka* plates.

Now the *gotras* can be counted at the present day by thousands, as they were even in the time of *Baudhāyana*.⁶ RAO in his *Gotra-Pravara-Nibandhakadambakam* has listed nearly 5000 *gotra-ṛṣis*, that is names of forefathers, which a *Brāhmaṇa* would take while performing religious functions, ordinarily at least thrice a day.

However, according to the *Mal. ībhāratu*, the original (*ādya*) *gotra* *ṛṣis* were four only, viz. *Bṛgu*, *Vaśiṣṭha*, *Kāśyapa*, and *Āṅgiras*. All the *Srauta Sūtras* mention the following eight: *Viśvāmitra*, *Jamadagni*, *Bhāradrāja*, *Gautama*, *Atri*, *Agastya*, *Vaśiṣṭha* and *Kāśyapa*.

To this, names of 10 more *ṛṣis*, who were once *Kṣatriyas*, were added in the Vedic period bringing the list to 18 *gotra* *ṛṣis*. Those are regarded as the original founder-members, from which the various other sub-groups sprang up. For *gotra*, as defined by *Pāṇini*, meant "descendants from the grandson onwards of any well-known man.

¹ *Ibid.* 97.

² *Ibid.* 103

³ *Ibid.*

⁴ *Ibid.* 108.

⁵ *Ibid.* 104.

⁶ VAIDYA, *All India Oriental Conference Report*, I (1919), 36.

Gotram pautraprabhūtyapatyam".¹ The general conception is that *gotra* denotes all persons who trace descent in an unbroken male line from a common male ancestor, whereas according to the *Srauta* and *Dharmasūtras* the progeny of the 8 primary sages is declared to be a *gotra*.

When we compare our list of *gotras* from inscriptions with this original list, we find that in the Gurjara list of *gotras* there are only five of the 18 *ādya gotras*, 9 are new; the *Rāṣtrakūṭa* has only 4 old *gotras* and 16 new, while the Maitraka list has only 3 old and 16 new *gotras*. The new ones represent descendants of the subsequent founders. In this way the antiquity of a number of *gotras* can be fixed, when information from inscriptions all over India will be gathered.

The Vedic *Sakhas*

As far as the *Sākhās* of the four Vedas are concerned we do not get much information, or what is available is in accordance with what is known from old literature. Thus we know that the *Rgveda*'s *Āśvalāyana Sākhā*, *Sāma*'s *Kauthuma*, *Yajur*'s two main *Sukla* and *Kṛṣṇa*; and of the former *Kāṇva* and *Mādhyandīna* and the latter's *Taittirīya* and *Maitrāyaṇīya*, and lastly the *Atharva*'s *Pippalāda Sākhā* were prevalent in Gujarat.

These details, though so few, are important for tracing the history and antiquity of the existence of the various *sākhās* of the different Vedas. Presumably the various *sākhās* existed both in the oral and written forms. So when the Gujarat epigraphs of the 7th-10th centuries tell us that the *Rg*'s *Āśvalāyana* and the *Atharva*'s *Pippalāda sākhā* were studied, then we may some day expect to discover MSS. of these recensions, though at present only the *Sākala* of the *Rg*. and the best preserved MS. of the *Saunaka*, and only a single inaccurate MS. of the *Pippalāda* recensions of the *Atharva* have come down to us.

In the case of the *Yajurveda*, some further interesting enquiries are possible. For instance, there is the persistent tradition, beginning with *Patañjali* (*Mahābhāṣya*, I. 1. 1) that it had one hundred and

¹ *Ibid.*

one *śākhās*. What are these 101 *śākhās*? and how many of them had spread to Gujarat? It would appear from the extracts cited by Dr. Raghu VIRA¹ from the *Devi Purāṇa*,² *Agni Purāṇa*,³ *Viṣṇu Purāṇa*,⁴ the *AV Pariṣiṣṭa Caranavyūha*,⁵ the *YV Pariṣiṣṭa Caranavyūha* list,⁶ and of the newly discovered *Yajur Vṛkṣa*, a chart on which the *Yajur* tree is drawn with 101 branches reaching every remote corner of the Indian Peninsula; “that the list contains”, as Raghu VIRA said of another list, “names of *ācāryas* who were invoked at certain ceremonies, and not of *Sākhā* pravartakas.” Secondly some of the names are purely of semi-geographical nature. (cf. *Paundra Vatsā*, *Gauda-Gurjarā*, *Puṣkarāṇiya* etc.,).⁷ This also leads me to think that the list is very late, at least of a period when such geographical designations of *Brahmanas* were becoming fashionable.

Anyway the chart is useful in this that it tells us the distribution of certain sub-*śākhās*, which may be really after the *gotra* *r̥ṣis*. Thus we have the following sub-branches of the *Sukla Yajur* :—

Kāṇvas are located in the *Kṛṣṇāūna deśa*, probably the region of the conjoint stream of the *Kṛṣṇā* and *Veṇā*.

· *Jābālās* in the *Narmadā* (valley).

Pārāśaras and *Gauda Gurjaras* in *Marudeśa*.

Gālavās in *Saurāṣṭra*.

Kātyāyanās on the confluence (?) of the *Narmadā*.

Almost all the *Kṛṣṇa Yajurvedīs* are placed in the south; the *Taittirīyas* and *Maitrāyanīyas* south of the *Godāvarī*, *Āpastambas* in *Āndhra-deśa* and *Hirṇayakeśīs* “near *Paraśurāma*” i.e. in the Konkan, *Aupamanyavas* in *Krauñcadvīpa* and *Kapiṣṭhulas* in *Yavanadeśa* and *Mānavas* in *Saurāṣṭra-deśa*.

If I am right in thinking that some of these sub-branches of the *Yajur Veda* really stand for names of *gotras* of *Brāhmaṇas* found within its followers, then in the list of *Brāhmaṇas* from the *Rāṣṭrakūṭa* plates

¹ RAGHU VIRA, “*Sākhās* of the *Yajur Veda*” *Journal of Vedic Studies*, II (1935) 1.

² *Ibid.* 3

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.* 4.

⁶ *Ibid.* 4-6

⁷ *Ibid.* II, 14 etc.

we do find *Kāṇvas*, *Pārāśaras*, and a few *Kātyāyanas* of *Sukla* Yajur residents of *Govattana* in Gujarat. The former have been also found in *Mahārāṣṭra*. All followers of the *Kṛṣṇa* Yajurveda have been found to come from south of the Godavari.

The Maitraka plates have shown us the existence of the *Kapiṣṭhalas* and *Jābālās*, besides that of the *Pārāśaras* in Gujarat.

Thus the epigraphical evidence is corroborated to a certain extent by literary evidence of unknown date, and also by the count of the existing Brahmana families, following different Vedas and their *Sākhās* in the last century.

Names of Persons other than Brahmanas. Caulukya Period

The general characteristics of personal names of the Caulukya period has already been indicated. If in the earlier periods names of *Brāhmaṇas* completely dominated the epigraphical field, during this period, their names almost seem to fade out, while those of the merchant class appear in increasing numbers. With them appear their professional and other designations which ultimately became surnames in the 20th century, and we get the first clear glimpse of the sub-castes after regional groups of people. In short we see not only in the political sphere the foundations being laid of an independent Gujarat, but also in the social sphere, of cultural elements that we have inherited today.

In the Appendix,

Column I gives the names of persons arranged alphabetically.

Column II the profession or designation of the person.

” III Religion —do—

” IV Caste or Sub-caste —do—

” V Residence —do—

” VI The time and king under whom the person lived.

” VII The source of the information in cloumns I to VI.

Taking up only the names themselves, we are struck by the fact that almost half the number of names are non-Sanskritic. We may even classify all the names into

I. Sanskrit, further divided into

(a) Purely Sanskrit, (b) Sanskritized.

II. Prakrit, further divided into

(a) Purely Prakrit, (b) Prakritized.

The Sanskrit names include names such as Anupamadevi, *Āśāditya*, Bhojadeva, *Cañdaśarmā*, *Cañdasimha*, *Dāmodara*, Devadhara, Govinda, *Kumārasimha*, *Mahipāla*, *Rāmacandra*, *Madhusūdana*, Somaravi. These do not present any problem. Their cultural significance will be dealt with further.

The Sanskritized group will comprise such names:— *Abubrāhma*, Noradina, both of which are Arabic, Piroja which is Persian, designations Mudi and *Bāi*, which are supposed to be Turkish and all the Prakrit or Prakritized words which have been used as Sanskrit.

Purely Prakrit elements are found very often in the suffixes e.g. *sīha*; sometimes in the first member of the word e.g. *Jasa-pāla* or *deva*, or *Jaga-deva*, *Ratana-pāla*, *Salakhana*, *Sātikumāra*, or at times the entire word, e.g. *Bhola*, and other names ending in *-la*, such as *Cāhila*, *Kakala*, *Khetala*, *Sodhala*, *Pālhana* (supposed to be from *Pralhādana*).

While these names can be derived from Sanskrit, either partly or wholly, and thus their import understood there are a number of other Prakrit-looking names which defy or seem to fall outside the rules given for the formation of the Sanskrit and Prakrit languages.

These names, according to their endings have been grouped into the following classes.

Names ending in da

1. <i>Āhaḍa</i> .	12. <i>Khimada</i> .
2. <i>Āmbada</i> .	13. <i>Nāgada</i> .
3. <i>Bhimada</i> .	14. <i>Dethada</i> .
4. <i>Cāhada</i> .	15. <i>Punada</i> .
5. <i>Cāhuda</i>	16. <i>Sākhaḍā</i> .
6. <i>Cāda</i>	17. <i>Sāvada</i> .
7. <i>Dāhada</i>	18. <i>Sohada</i> .
8. <i>Dedā(?)</i>	19. <i>Vāhada</i> .
9. <i>Dhūhada</i> .	20. <i>Vohadī</i> .
10. <i>Jasahada</i> .	21. <i>Vāhudā</i> .
11. <i>Kākhada</i> .	22. <i>Vājada</i> .
	23. <i>Vohadi</i> .

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Names ending in ga.

1. <i>Āmiga.</i>	8. <i>Putiga.</i>
2. <i>Cāciga</i>	9. <i>Rāniga.</i>
3. <i>Cāṅga(?)</i>	10. <i>Sāliga.</i>
4. <i>Dhaūliga</i>	11. <i>Sohagā.</i>
5. <i>Dharaniga.</i>	12. <i>Sumiga.</i>
6. <i>Putugi-deva.</i>	13. <i>Vālīga.</i>
7. <i>Pumga.</i>	

Names ending in ḥa or ḥaṇa

1. <i>Ālha</i>	8. <i>Kilhāṇa.</i>
2. <i>Ālhaṇa</i>	9. <i>Malhāṇa.</i>
3. <i>Ālhaṇā</i>	10. <i>Pālhaṇa.</i>
4. <i>Delha</i>	11. <i>Pralhādāna.</i>
5. <i>Delhāṇa</i>	12. <i>Rālhā.</i>
6. <i>Jālhaṇa.</i>	13. <i>Sālhā.</i>
7. <i>Kālhaṇa.</i>	

Names ending in ḥa

1. <i>Āsala.</i>	8. <i>Rāsala.</i>
2. <i>Bholā.</i>	9. <i>Sāhlā.</i>
3. <i>Cāhila.</i>	10. <i>Sādhala.</i>
4. <i>Desala.</i>	11. <i>Vāpala.</i>
5. <i>Gosala.</i>	12. <i>Vaijala</i>
6. <i>Gajāila</i>	13. <i>Vīsala. (?)</i>
7. <i>Pāsila.</i>	

A few of the names in each group might be derived from Sanskrit as

<i>Āmbāda</i>	< <i>Āmrabhaṭa.</i>
<i>Vāhāda</i> < <i>Vāgāda</i>	< <i>Vāgabhaṭa.</i>
<i>Sohagā</i>	< <i>S'obhanā (?) Saubhāgya</i>
<i>Pālha</i>	< <i>Pralhādāna.</i>

but most of the names cannot be so derived. Even *Vāgada* and others seem to be attempts to sanskritize Prakrit or foreign words, for they appear in Sanskrit works written by Jaina ācāryas of the period.

What are these name-endings in *da* and *ga*? One explanation is, as suggested by Dr. KATRE, that these are *S'aka* names or name-endings, or Sanskrit or Prakrit endings *S'akaized* because the bearers of the names were either *S'akas* or Gurjaras or some such people from Central Asia. If we look to the other details, persons bearing these non-Sanskritic, non-Prakritic names we find that most of them are Jainas, belonging to the sub-castes *Prāgvāta*, *Osavāla*, *Dharkkāta*, many of them merchants and originally residents of Rajputana. One of them, *Pethāda* is actually called a Gurjara. So it would not be surprising that these Jainas and others, all having *S'akaized* name-endings, belonged originally to the Gurjara tribe which colonised first in the Panjab, and then in Rajputana. And since during the Caulukya period, they flocked to Northern Gujarat, occupied some of the most important positions in the realm, and acquired immense wealth, the new country which they colonised came to be called after them—*Gurjaratrā*, and later Gujarat. This would explain why so many of them are Jainas. Just as in the earlier period Buddhism claimed a number of converts among the *S'akas* and Indo-Greeks, and now Christianity claims among Kolis and other aboriginal tribes, so Jainism could claim a large share of these foreigners. Still a smaller number perhaps did find entrance in the Hindu fold, as the specification of the religion of a number of persons would show; some of them might be reconverts too, as many of the *Porvāds* (*Prāgvātas* of the epigraphs) who were Jainas some 700 years ago, became *Vaiśnavas* by the efforts of Vallabhacarya in the XVI century, and are still so.

These Prakrit-looking names are, therefore, of immense ethnological significance pointing as they do to the foreign elements in the population of the Caulukya Gujarat, and to the consequent change in the country's name.¹ For not only the rulers possibly were, in not a far too distant period, of foreign descent, but even part of the population was also of a similar origin.

¹ See SANKALIA, "Origin of the Gurjaras". *JGRS.* 1946. 82-87.

Designations

Further foreign influence over these Gurjara Jainas, this time perhaps because of their contact as merchants and traders with foreigners, is seen in the designations their men and women bear.

Mudi

Ganga or *Gāgā*, the father of *Dharaniga*, and the prime ancestor of the famous *Vastupāla-Tejahpāla*, is called a *Mudi*. This word cannot be the same as Sanskrit *Mudi* meaning moonlight, or any derivative from *mud*, but is supposed to be no other than our *Gujarātī* word 'modī' meaning a grocer.¹ But *mudi* or *modī* is not a real *Gujarātī* word, derived from Prakrit, *Apabhramśa*, or Sanskrit. It is regarded as a loan word from *Arabic*, as my colleague Prof. C. H. SHAIKH kindly informs me. If this view is correct, then the word must have been borrowed from the foreign merchants trading with merchants in Gujarat-Rajputana, or borrowed from the invading hosts coming with Mahmud of Ghazna, or brought along with them by the Gurjjaras. Since no earlier reference is so far found, the latter alternative may be ruled out.

In the original *Arabic* it means prosperous, wealthy, a sense even now implied to some extent by the term *modī*.

Bai

Even more interesting than the word *mudi* is the word *Bāī*, which is found prefixed to the names of sisters of *Tejahpāla*,² as *Bāī Jālhāna*.

¹ Sanskrit *modaka* means sweetmeat; from this 'one dealing in sweetmeat etc.' might be called *modī*(?). Is the word *Mudi* itself from Sanskrit? It has more or less the same connotation.

When the lectures were delivered the above hypothesis was put forward, but later on consulting Dr. CHATTERJI I found that the word had most probably come from the Egyptian *mudrā*. He says:

Hebrew *Mizraim*, Arabic *Miṣr* = Egypt; whence Old Persian *Mudrāya* = Egypt (z > d in OP) — *mudrā* — 'Egyptian article, Egyptian flat seal as opposed to a Babylonian cylindrical seal > Skt. *mudrā* = seal, sealing, ring > MIA. *muddā*, *muddiā* > NIA *mūdi*, *mūda-di* or *mud-ri* 'ring'; Skt. *maudrika* = 'man in charge of a seal', MIA. *moddia* = 'man in charge of stores sealed (with royal seal)', store-keeper. > NIA. *Modī* 'grocer'. Khan Bahadur A. K. SHAIKH also tells me that though in Arabic *Mu'di* means 'one who causes to reach, deliver etc., it is not used in the sense of 'purveyor'.

² *EI.* VIII. 227.

devī, Bāī Māī, Bāī Sohāgayā, Bāī Vayajukā and once in the case of another woman, *Bāī Sodhala-devī*.¹

Here I think we have the earliest reference to a word which has become a common term for addressing a woman in *Gujarātī*, *Marathi*, and *Hindi*. Its other forms are *Bāīdī* in *Gujarātī*, and *Bāyako* in *Marāthī*, but in *Gujarati* *Bāīdī* is not used in good parlance.²

Two explanations are given as to the origin of the word *Bāī*. The first is that the word belongs to the group of onomatopoetic or such type of words used by the very young children for their mother, which are more or less the same in all languages. So far there is no known recorded use of the word *Bāī* in early Sanskrit or Prakrit literature. Hemacandra, in the 12th century, uses the word for 'mother' in his *Kumārapālapratibodha*. This may be the same as our *Bāī*. But in the epigraphs it is not used in the sense of mother, but as a term of address for 'woman'.

Since such a use is very common among Muslims, it is supposed to be a loan word from the Turkish or Arabic (?). If it is, it seems to have been introduced in N. W. India, owing to the same reasons as those mentioned in the case of *mudī*. However, before accepting this latter explanation, it needs to be proved that it was actually in use in Islamic countries prior to the 12th century.

Whatever might have been the true origin of the word *Bāī*, the term seems to be introduced in the language of the people through the higher aristocratic classes (?) in about the 13th century. Whether because it was a foreign word (?) or whether there were some other reasons it appears to have been so much valued, perhaps because it was so valued by the foreigners themselves, that it has precedence over and is used along with *Devī*, a Sanskrit word of long standing, used for goddesses and queens.

It is in this way that we have borrowed other terms of address like *Sāheb*, Mr., Esquire, Monsieur, Miss, Madam as we came into con-

¹ *Ibid.* V. 103.

² According to Professor A. K. SHAIKH, Persian dictionaries give 'bayo', 'bayok', or 'bayog' as Persian words meaning 'bride'. Dr. CHATTERJI asks, "Is *Bāī*, *Bāyako* an Austric word? cf. Oriya *māipa* 'wife', *māikiniā* 'woman', discussed in Dr. P. C. BAGCHI, *Pre-Aryan and Pre-Dravadian in India*, Introduction, p. XXII.

tact with other foreigners, and rejected the old Sanskrit terms of address as *Srīmān*, *Srī*, *Ārya*(ā), *Devi*, Deva. In some of our modern names *bāī* has become part of the name itself, otherwise when used with Miss or Mrs., either Miss (Mrs.) or *Bāī* is redundant. But the instance is exactly analogous to the use of *Bāī* and *Devi* together. Our recent craze or avidity can be explained, subject people as we are and wishing to emulate our masters, but why did our forefathers think it advisable to do so seven centuries ago? Was it merely due to commercial contact that such cultural changes were effected? Looking to present *Gujarātī* communities, who have spread far and wide in India and abroad, and imbibed foreign culture so much as to forget their own language in a generation or two, this does not seem to be impossible.

Persons having these *Saka*-*Gurjara* name-endings were not all Jainas, nor were they all *Vaiśyas* or *Vāṇiks*. My impression, gathered from the study of names and their endings, the mention of the sub-caste, the professional designation, or designation of status in the village or Government administration together with the specification of the religion of these persons, leads me to think that 10-11th century was a period of flux, and the caste distinctions were not so well settled and fixed, as, say, 50 years ago; I cannot say just at present, for we are already witnessing the beginning of such a period of flux. I would illustrate this point with a few illustrations.

Jnatis

Most of the Jainas belonged to one or the other of the following *jñātis*—*Prāgvāta*, *Modha*, *Oīsavāla*, *Srīmāla*, *Dharkkāta*. In some instances the word *kula* is used for *jñāti*, and this applies to *Prāgvāta* and *Srīmāla* only. Here we see not only the traces of 'regional' sub-castes, or caste groups formed according to localities, but perhaps also of the suffix '*vāla*', that all-pervading termination denoting "one who is in possession of", or "one belonging to", which is nowadays used for indicating one's business, native place etc.

This tendency to form regional caste groups is also noticed among other main castes and we hear of *Rāyakavāla-jñāti*, *Nāgara*, and *Palli jñāti*, and *Modha* (*jñāti*) or *vāṇīṣa*.

Going back to the Jainas, it is to be observed that *Prāgvāta* is no other than the present *Porvād* or *Porvāl*. The latter two cannot be derived

from *Prāgvāta*, but might come from the expression *Porityavodāna*, and I believe that *Prāgvāta* is a Sanskritization of *Porvād*. This may not be originally the name of a place, but of a person, as expressions like *Porityavodāna-anvayai*, *Prāgvātakula*, and *vamśa* would suggest, though it is also possible that imitating *Brāhmaṇas* and *Kṣatriyas* who traced their origin to some famous *Rṣi*, these Jainas who were probably foreigners used the words *kula* and *vamśa* for indicating descent from a place!

Oisavāla is the present *Osvāla*, one of the main Marwadi sub-groups. They are all from *Osavāla* in Marwad, Rajputana. It would appear that they are called so from this place-name. Or is it that the place is called by that name because *Oisavālas* lived in large numbers there, *Oisavāla* itself being a tribal name, or the name of one of the ancestors?

Members of *Srimāla jñāti* are now called *Srimālī*. There seems to be no doubt that the word stands and stood formerly for a place and not for a person.

Dharkkāta is not now found among the list of castes of Bombay Presidency mentioned by ENTHOVEN. Perhaps it exists among the Marwadis in Rajputana.

At present both Jainas and non-Jainas are found among *Porvāds*, *Osvālas* and *Srimālis*. This religious distinction might correspond respectively with non-*Vaiśya Vanikas* and *Vaiśya Vanikas*. But even some Jainas are *Vanikas*. And in the Caulukya literature *Vastupāla - Tejahpāla* are described as *Vanikas*. *Vanikas* they were in the literal sense of the word, for they were big merchants.

But it must be observed here that in none of the epigraphs either they or members of *Oisavāla*, or *Srimāla*, or *Dharkkāta* castes are called *Vaiśyas* or *Vanikas*. While their business or profession may be indicated by the designations *Tha (kkara)*, *Sreṣṭhī* or *Goṣṭhī* (?) I should think that from the point of view of orthodox Jainism, it was not necessary to profess any caste distinction, as *Brāhmaṇa*, *Kṣatriya*, *Vaiśya*, for no such distinctions existed or were tolerated.

In the personal names borne by the Jainas at this period we notice a free adoption of *Kṣatriya* and *Vaiśya* names and name-endings; take for example names of members of the family of *Tejahpāla*'s wife: *Sri*

Sāvadeva, Sāliga, Sāgara, Gāgā or Gaṅga, Dharaṇiga, Rāṇiga; and also of *Tejahpāla*'s own family, *Candaprasāda, Soma (rāja), Āsarāja, Malla-sena, Vastupāla, Tejahpāla* and *Lūṇasimha*. There is nothing to suggest that these families were *Vaiśyas*. Except perhaps the prefix *Tha*° standing for *Thakkara*, meaning as I will show later, a merchant. These names therefore cannot be regarded as purely *Vaiśya* names.

If *Vastupāla-Tejahpāla* were regarded as *Vaiśyas*, it was probably because by profession they were *Vāṇikas*, and by religion supposed to be non-violent. Since, later still, all or most of the Jains engaged themselves in trade or business, their religion definitely precluding them from warfare, the Jainas came to be regarded as *Vaiśyas* and their names, as I will show later, were strictly after the *Vaiśya-Vāṇik* pattern.

Whatever may have been the views of writers in cloisters, the epigraphs of the period seem to record what was actually happening in the socio-religious field.

While the names of Jainas are not indicative of their caste, because probably they had none, some of the names do indicate that the person was a recent convert to Jainism, or the faith or caste to which prior to his conversion he belonged. In the former category we may place names like *Jinadeva, Virdeva, Pāsacandra* (Sk. *Pāśvacandra*), names after some of the 24 *Tīrthāṅkaras*. Whereas names like *Brahmadeva, and Brahmasarāṇu* would normally suggest that the person before his conversion was a *Brāhmaṇa* or that he had realized or was a seeker after *Brahman*. Some—very few—bear names of Hindu gods too, such as *Lakhmaṇa, Rāmācandra*, but so far no names after *Siva* or *Viṣṇu* have been found.

However a vast majority retain their semi-Sanskrit, semi-Prakrit-like names as pointed out at the outset of this section.

With regard to the suffixes of Jaina names most of them have no suffixes; others have *siṁha, siha, deva, and candra*. The last becoming *canda* and even now constitutes a characteristic Jaina personal name-ending. No doubt it was borrowed from Jaina *ācāryas*, (cf. *Hemacandra*, and names of other *ācāryas*). “*Siha*” has been incorporated in the name itself, as *Padmaśiha* has become *Padmaśi* (or *śi*).

The non-Jaina names include a few of *Brāhmaṇas, Kāyasthas, artisans* and others which do not fall within any definite group.

Those of the first, viz. *Brāhmaṇas*, are very few. But even in these we observe the dropping out of the *śarman*-ending, and the new practice of naming directly after the family god *Siva* or *Viṣṇu*. That the *Brāhmaṇas* had also begun to form caste-groups after certain places has already been noted. The one prominent group which is often mentioned as *Purohitas* and ministers of the state is that of the *Nāgaras*. Reference is also made to *Kapiṣṭhalas* and *Rāyakavālas*.

Kayastha

Persons called *Kāyasthas* are usually found as writers in inscriptions. Nowadays they form a distinct sub-caste in Gujarat, Bengal, and U.P. Though writers are always mentioned separately in inscriptions from a very early period their caste is nowhere indicated until we come to the Caulukya period. Did then *Kāyasthas* appear only at about this period as a writer class?

With a view to ascertaining this point, the names and designations of writers in Gujarat inscriptions from the earliest times are reviewed below briefly and the evidence compared with similar material from the Caulukya period.

The most important point that strikes one while reviewing the names of writers of Gurjara, Maitraka, *Rāṣṭrakūṭa* and other miscellaneous records is that there seems to be a regular office, and its holder, bearing the titles 'Sāndhivigrahika' and 'Divirapati', a hereditary officer. This might be due to the fact that the son might have followed in the father's footsteps, but it is more probable that the family belonged to the class of writers and, since writers were recruited from this class alone, very often the office tended to be hereditary.

It is true that no name of the writers' group or caste is mentioned in all these inscriptions, except once in a record of *Rāṣṭrakūṭa Amoghavarṣa*, where the phrase *Vallabha-Kāyastha* is specifically mentioned.

So it is not impossible that this writer class did not originally form a 'caste', in the sense in which we use it today, but formed only a functional group. It is in this sense, in the primary sense of office, that the term *Prathama-* or *Jyeṣṭha-Kāyastha* is used in the 5th, 6th and even 8th century inscriptions of the Guptas and other dynasties in Bengal.

In exactly identical sense the significance of the term *Kāyastha* is explained by *Viṣṇu* and *Yājñavalkya Smṛtis*, though it does not occur in the oldest *Dharmasūtras* of Gautama, *Āpastamba*, *Baudhāyana* and *Vaśiṣṭha*, nor in the *Manusmṛti*, according to KANE¹ who further thinks that in the early centuries of the Christian era, *Kāyastha* was an officer, "having been possibly derived from or is a Sanskrit approximation of some foreign word." A *Kāyastha*, according to the *Viṣṇu Dha.S.*, wrote the public documents; and according to the commentary on the *Yājñavalkya Smṛti* he was an accountant and scribe. These *Smṛtis* and the Commentary do not lay down any new thing but perhaps echo the actual state of facts as observed and recorded in inscriptions.

But in India, as elsewhere, (in Egypt, Rome, England) where professions were long since hereditary, they tended to form distinct endogamous groups or castes. When actually this practice originated we do not know, but in about the 10th century these sub-castes begin to appear in inscriptions. The *Kāyastha* is one of these sub-castes. Not only is it mentioned as a distinct entity in Caulukya records from the time of *Mūlarāja* onwards, but at about the same time it is mentioned in inscriptions of the Gurjara-*Pratihāras* and their successors, the *Gāhadvālas* of Kanauj, and *Pālas* and their successors in Bengal.

What is therefore established is that there was a writer class in Gujarat from a very early period, at least from 600 A. D., which later in the 10th century came to form a sub-caste called *Kāyastha*.

In view of this fact one can hardly agree with the view expressed in the *Bombay Gazetteer*, and repeated by ENTHOVEN that the great writer caste (of the *Kāyasthas*) had been brought into Gujarat by Muhammadan conquerors at the close of the 16th century when Gujarat became part of the Mughal empire.

Even now the caste numbers only 2000 and odd souls, which is spread in small numbers all over Gujarat. What the Mughals therefore

¹ *Op. cit.* II, i, 75-76; also *NIA*, I, 739-43.

² It has been suggested that OP. × *Sāya Oiya* (*Khshāyathiya*) = 'King' is, the source of *Kāyastha* through a MIA **Khāyattha*, **Khāyathiya*; originally it was just a title of respect for officials under the Persian emperors like *thākur*, *mahārāj*, *sāhib*, *master*, etc., S. K. C.

must have done is to augment the existing number of *Kāyasthas*, who wrote royal and public charters for 1000 years or more, before the arrival of the Mughals.

What was the original *Varna* to which this writer caste belonged?

Traditionally Gujarat *Kāyasthas* trace their descent from one or the other of *Kṣatriya* dynasties, whereas according to one inscriptional account¹ they were the descendants of a *Sūdra* servant of sage *Kāchara*, but blessed to become wise and diplomats by a boon of *Siva*, while another inscription would claim their descent from *Kaśyapa*. Similar also seems to be the view implied in the statement that the upper classes of Bengal *Kāyasthas* are descended from the five attendants of the five *Brāhmaṇas* who came to Bengal at the invitation of *Ādisūra*.

RISLEY's view was that though *Kāyasthas* might have some Aryan blood as their intellectual attainments would show, he was inclined to think that they should have been mostly recruited from the *Vaiśyas* and *Sūdras* rather than from the *Kṣatriyas* and *Brāhmaṇas*.

If personal names have any significance, the name endings *bhaṭṭa* and *bhaṭṭi* in the names of Gurjara, Maitraka and *Rāṣṭrakūṭa* writers would show that these were probably *Brāhmaṇas*, (for *bhaṭṭa* at this period, and even in our times is applied to a *Brāhmaṇa*), though the same cannot be said of Anahila or Madanahila, the first writer, from whom *Skandabhaṭṭa* and *Vatsabhaṭṭi* descended. Anahila in one case, —in the famous story of the foundation of Anahilapura—is supposed to be a shepherd. One wonders whether the founder of the writer class of *Valabhi* plates was originally a pure *Kṣatriya*, or *Brāhmaṇa*, or belonged to a mixed caste.

Names of some of the writers of Caulukya plates, according to the explanation already given seem to be *Sāka* or Gurjara-like, in some cases *Kṣatriya*-like (*Sātikumāra*, *Somasimha*, *Kumāra*, *Jaitrasimha*), whereas in one case it seems to be *Brāhmaṇa*-like² (*Vateśvara*).

Since even the names cannot be classified into one or two clear *Varna*-groups, the mixed and varied descent of the *Kāyasthas*, as the various accounts above-noted claim, seems to be justified, and the

¹ *History of Bengal*, I, 588.

² Cf. KANE, *History of Dharmasāstra*, II, i, p. 77; NIA. I, 743.

names themselves seem to fall into *Brāhmaṇa*, *Kṣatriya*, *Vaiśya*, and *Sūdra* (?) categories.

Professional Surnames

<i>Hattavāṇika</i>	<i>Mahattama</i> or <i>Mahattara</i>
<i>Joṣī</i>	<i>Masāhani</i>
<i>Pāri</i> ^o	<i>Sā^o</i> (<i>dhu</i>)
<i>Pūgi</i>	<i>Sā^o</i>
<i>Rāṇaka</i>	<i>S're^o</i>
<i>Rāṇīṭṭa</i>	<i>Thakkara</i>
<i>Bhaṇasāli</i>	<i>Thakkura</i>
<i>Bṛhatpuruṣa</i>	<i>Paṇḍita</i>
<i>Dhruva</i>	<i>Samghavī</i>
<i>Gandhin</i>	<i>S'ilpī</i>
<i>Goṣṭhī</i>	<i>Soni</i>
<i>Mahājana</i>	<i>Koli</i> (<i>Kaulika</i> ?)

The Caulukya period not only indicates the emergence of sub-castes, but gives a glimpse of the various functional, professional and other “positional” designations which were then actually used and which survived through the Muslim-Mughal period and became surnames of various families.

Sadhu

The most interesting from the point of view of present surnames are the designations *Sādhu*, *S'reṣṭhī*, *Thakkara*, *Samghavī*, *Dhruva*.

At present one of the most common surnames among Gujaratis is *Shāh*. Even without a census it can be said that the surname is primarily and most widely prevalent among the business communities. Perhaps it is little known and one will be surprised to learn that the origin of this surname is to be traced to the designation *Sādhu*¹ which is found mostly prefixed, in its abbreviated form *Sā^o* or *Sā^o* to the names of merchants plying various trades in an inscription of *Sārangadeva* and others. But in a few cases the full word *Sādhu* is found in a similar

¹ *Sādhu* > *Sāhu*, *Sāha*, *Sā*, *Sāha*. It is common in Bengal as denoting merchants and also as a caste surname. S. K. C.

context, the earliest epigraphical reference being in the Surat Plate of *Tribhuvanapāla* which leaves no doubt that *Sāo* stands for *Sādhu*. This record makes distinction between a *Sārtha* and *Sādhu*; the former connotating evidently a caravan trader, the latter having a fixed habitation.

It is in this very sense that the most popular account (*kathā*) of *Srī Satyanārāyaṇadeva* supposed to form part of the *Skandapurāṇa* uses the term *Sādhu*, which is popularly taken to be the name of the merchant.

It also surprises me that the names of a number of these *Sādhus* are given in what we call “curt form” without any suffixes, just as on the Stock Exchange in Bombay even the biggest share-broker is simply addressed by his name, omitting the usual suffixes *lāl*, *dās* etc.

It appears that a distinction was made between *Sādhu* and *Sreṣṭhī* and between these and *Thakkura*, for in the same record some people bear the title *S'reo*. And most of the people in Jaina inscriptions from Mt. Abu have this title. It is believed by some scholars that *Sreṣṭhī* denoted a *Sāhukāra*, a money-lender.

Sresthi

A *Sreṣṭhī* originally might have been a village or town alderman, as it appears in that context in Gupta inscriptions, an office bestowed upon the most prominent person—prominent because of his wealth acquired through trade and commerce, a business magnate—in the town or village. Such a man would also be a money-lender. The *Sreṣṭhis* continued to enjoy this position of respect and trust, as long as the village and town *panchāyats* functioned in India. Even when these fell in disuse, the *Sreṣṭhis* still continued to act as bankers. With the opening of banks, the real *Sreṣṭhis* disappeared from cities, but the term came to be applied prominently to all and sundry who had a little money and stood in some superior position. But if the history of families which bear the surname ‘Sheth’ is studied, it will be discovered that their forefathers were the town business magnates and bankers. Thus a *Sreṣṭhī* was much more than a *Sādhu* who was merely a merchant, but gradually both came to acquire the same denotation.

Thakkura

Thakkura, a title or designation of a municipal officer, or as a very petty royal officer, appears for the first time in the Caulukya

records. At about the same time it makes its appearance in other parts of Northern India and Bengal.

Nowadays in Gujarat we have the surname *Thakkar*, mostly among *Luhānās* and *Bhātiās*, *Thākor* among *Brahma-Kṣatris* and among petty feudal chiefs in Gujarat and Kathiawad, whereas among *Vaiṣṇavas*, the deity is called 'Thākorji'.

Can the proto-type of all these words be *Thakkura* of inscriptions and later Prakrit texts and commentaries on early Jaina literature? In the latter, *Thakkura* means a village chief, or a petty landholder or *Jāgirdār*. Since these were expected to wield arms in defence of their property etc., and some of them were probably *Kṣatriyas*, a *Thakkura* is supposed to be a *Kṣatriya* or Rajput. This is why besides *Thākors* or *Jāgirdārs*, others who are called 'Thākardās' in Gujarat, all claim to be of Rajput descent. If the explanation were only racial, then all the persons bearing the title *Thakkura* in Caulukya records would have to be regarded as *Kṣatriyas*. While this may be true in some cases, it is not true of all. For there are cases where the person is known to be a *Brāhmaṇa*, in some cases a *Kāyastha*, and in one or two a *Modha*. And since it is used with reference to persons who appear to be merchants (as in the case of members of the family of *Tejahpāla* and his father-in-law), of writers who also bear the title 'Sāndhivigrahika' or *Dūtaka*, and even women, it appears that during the Caulukya period *Thakkura* was primarily a title, applied irrespective of the caste of the person bearing it. This title might have been denoting a small feudal chief, a *Jāgirdār*. Even in the list of officers mentioned in a grant of *Ajayapāla*, it occupies almost the last place.

The origin of *Thākor* class in Gujarat, and in other parts of India, e.g. Bengal, can be thus explained, and traced back at least to the 10th century.

What is the word *Thakkura* itself, and how did it come to mean a petty chief? Perhaps non-Sanskritic in origin it seems to be related to *thakka*, meaning a 'merchant' and is said to occur in a first century inscription.¹ And the present surname *Thakkara*, found among *Luhānās*

¹ MONIER-WILLIAMS, *Sanskrit Dictionary*, p. 430. Sylvain LEVI, I think, derived it from a Turki word—*tegin*, through a dialectal form like **tegur*, which gave MIA. *thakkura*. See BLOCH's *L'Indo-Aryen*. S. K. C.

and *Bhātiās*, many of whom are traders and merchants, seems to have been used in this primary sense of a merchant.

Of the other 'positional' titles: *Bṛhatpuruṣa*, *Goṣṭhī*, *Mahājana*, *Mahattama*, *Mahattara*, *Rāṇaka*, *Rāütta*, (from *Rājaputra* (?)—the last survives in the surname *Rāüt*, found in Orissa, *Rāṇaka*, in *Rāṇā*, a title of kings, of Mewad, and other Rajput chiefs; the office of *Mahājana* survived till very late, and is still seen in Bombay in some corporate bodies as grain merchants association, etc., and also as surname (cf. *Marāṭhī Mahājanī*). I do not know whether *Goṣṭhī* survives and in what form. Perhaps *Bṛhatpuruṣa* stands for the term "*Moṭerā*", meaning "Elders". What has become of *Mahattama*, *Mahattara*? Has it turned into or has it any relation with *Mehta*? ¹

Haṭṭavanika, Joshi, *Pāri* (Pārikha?) *Pāṇḍita*, *Pūgi*, *Silpī*, and *Soni* are functional designations. Of these the last two, *Silpī* and *Soni* now form small sub-castes. *Haṭṭavanika* is our *Gujarātī 'Dukāndār'*. Whether *Pāri* stands for Parikha or *Pārekha*, and *Bhaṇa* for *Bhaṇasāli* cannot be said for certain.

Saṅghavī, now a surname in many *Gujarātī Vaiṣṇava* Banias and Jainas, originally was the title bestowed, or assumed by rich Jainas who organised a *saṅgha* for a pilgrimage to Jaina holy places.

Naming in a family

Royal genealogies provide the only evidence, for a long time, during the ancient and the early mediaeval period on this point.

A glance at the *Kṣatrapa*, Gurjara, *Cāhamāna*, *Rāṣṭrakūṭa*, *Paramāra*, and Caulukya genealogies shows that very often the grandson was named after the grandfather, but never a son was named after the father. Exception to this practice is noticed among the last *Silādityas* of the Maitraka dynasty. Unless *Silāditya* is regarded as a title, which it most probably is, it would be indeed strange to have members of the four successive generations and standing in the relation of father and son bearing the same name.

This practice of avoiding the father's name was specifically advocated, as we have seen above, by the *Vārāha-Grhyasūtra*.

Among the common or non-royal people, we have mostly the names of *Brāhmaṇa* donees. A few instances which give the names of three

¹ Gujarati *Mehtā*, Bihari *Mahato*, both would appear to be from *Mahanta*. S. K. C.

generations show that the father's name is never repeated in naming a child, who is very often named after the grandfather.

Caulukya Period

Unlike in the very early period, about 100 A.D. when boys and girls had identical names, the differentiation being made by the feminine termination *ā*,¹ we find in the Caulukya period as far as the naming in a Jaina family was concerned that:

- (i) there was a tendency² to give names from a certain set of names, or having certain endings.
- (ii) that grandfather's or ancestor's name was usually not repeated.
- (iii) that when several daughters and sons were there, each was given a different name as far as possible.
- (iv) that distinction was made merely by the addition of feminine termination *i* or *ā*, by giving a distinct name with or without the addition of the *devi*.

Very little material has come down to us for other castes of Hindus.

There is one point to be noted in the manner in which Jaina names are given in the inscriptions carved in temples at *Delvādā*, Mt. Abu. Following the practice observed in inscriptions from the earliest period, a person is mentioned as a son of so and so, and the father's name being in the genitive precedes that of the son. Thus the father's name came first. But since the names are Prakrit, and the word for son, *putra*, first prakritized a into ⁰*utta*, and then abbreviated into ⁰*u*- we find the names in the following manner: *Sri Desalaii Brahmasaranu*, that is *Brahmasaranu*, son of Desala. Now if 'u' indicating 'son of' drops out in usage, then the father's name comes first, and then that of the son, leaving no indication of the fact. But the society, in which this usage is prevalent, forgetting the original practice would give the father's name first and then of the person concerned. That is how I think the Marwadis developed the custom of mentioning first the father's name.³ For most of the Jaina names in Caulukya inscriptions are of people living in Rajputana.

¹ See SANKALIA, *BDCRI*. III, 355.

² It exists in Bengal also. S. K. C.

³ This feature is also noticed among Tamils, Malayalis, Kannadas and Telugus
Cf. Marwari surnames in - *ka*, Marathi in - *kai* and Sindhi in - *nani* and - *ani*. S.K.C.

It may be that the Marwadis have retained the original Indian practice—the practice most of us are observing, viz., mentioning first our name and then the father's, being a new one, originated by contact with Western Culture. This has further resulted in complete omission of the father's name.

Summary

Summarising the evidence presented by inscriptions on the nature of names, the practice of naming in a family, and the *Brāhmaṇa* gotras and Vedic *Sākhaś*, and on comparing it (this evidence) with the practices enjoined by law-givers or codifiers of laws, the following tentative conclusions are indicated.

Since we have no early inscriptions contemporary with the Vedic texts or even the *Grhya Sūtras*, the latest of which are assigned to the 4th or the 5th century B.C. at least, we cannot pass any judgment on the actual practice during this period.

After nearly a 1000 years, excepting the names of *S'aka Kṣatrapas* which indicate the popularity of the Rudra cult, and the influence of Buddhism on one of the kings, we meet with names in some bulk from the Gurjara records. Their study showed that most of the names of *Brāhmaṇas* were *Nakṣatra* names, but names of the personal deities, like *Viṣṇu* and *Siva* were also current, a practice enjoined by the *Viṣṇu Purāṇa*. Likewise besides the orthodox suffixes, *Brāhmaṇas* had begun to append non-*Brāhmaṇa* suffixes to their name.

Both these practices indicate almost complete non-observance of the rules laid down even in the latest *Grhya Sūtras* and a literal interpretation of the vague rules prescribed by Manu.

The names of *Brāhmaṇas* from the *Valabhi* plates point to a still larger variety of names, some even completely *Kṣatriya*-like and followed by an equally rich variety of suffixes. Whereas their richness is indeed remarkable, they do not show in our present state of knowledge that the bearers of these suffixes were *Nāgara Brāhmaṇas*, as Dr. D.R. BHANDARKAR had postulated 20 years ago and that the endings are not indicative of families of *Brāhmaṇas*, resemble as they do to the endings of *Kāyastha* names in Bengal.

Two centuries later a variety of slightly different nature is seen in the suffixes and prefixes of the *Rāstrakūṭa Brāhmaṇas*. In them we

can see the beginnings of some of our present-day surnames, *Dvivedī*, *Trivedī*, and *Dīksita*. The names themselves show the greater and greater hold that the cults of the personal deities was having on the people.

This conclusion as to the rise and rapid growth of the cult of personal gods and the gradual disappearance of purely Vedic religion and practices is in full accord with the evidence from archaeology—coins and monuments.

But even among the names of personal deities—*Siva* and *Viṣṇu*—we see the occurrence of certain names only, pointing to the later increase in their names, as different aspects of these deities came—to be emphasized or invented.

How very exactly reflective of the contemporary usages and religions are the names is shown by the fact that there is not a single name after *Ganapati*, or *Hanumān*, and only a couple or so after *Rāma* and *Brahmā*. This conclusively indicates, as I have already shown from purely archaeological studies and as also our study of place-names testifies, that the cults of *Rāma*, *Hanumān* and *Gaṇeśa* are comparatively very recent; that of *Gaṇeśa* not earlier than the 9th century and of *Rāma-Hanumān* definitely post-13th century.

The study of *Brāhmaṇa* gotras and Vedic *Sākhās* showed that up to the 11th century the *Brāhmaṇas* of the *Mādhyandina Vājasaneyā Sākhā* preponderated over others, among which there were a few *Rg* and *Sāma*vedis and a sprinkling of *Atharvavedis*. This proportion is maintained till today. Among the gotras, the earliest and of most frequent occurrence are the *Bhāradvāja*, *Vatsa* and *Ātreya* gotras, three of the four or eight most ancient gotras.

So much for the pre-Caulukya *Brāhmaṇas*. Unfortunately the evidence for the succeeding period relates to people who are not *Brāhmaṇas*. Hence we cannot find out what further changes took place in the *Brāhmaṇa* names. Among the non-*Brāhmaṇa* names all the few names are after *Siva* or *Viṣṇu* and none after *nakṣatra* deity. Whether this was becoming a general practice we cannot say for certain. It appears that it was, for we find *Vijñāneśvara* citing an earlier commentator on the *Yājñavalkya Smṛti* (?) that a father should give a name connected with a family deity. Thus the practice had come to be legalised. But whereas we observe this expansion of the rules in naming a child in the

orthodox codes, we find that most of the names of the Jainas and others fall outside even the expanded codes. Barring a few which are after Jaina *Tirthankaras*, others seem to be neither after *nakṣatras* nor personal deities. What is the reason? I think that it is so, as I have already suggested on the evidence of name-endings, because these people belonged to a foreign ethnic group. To accommodate these names and incorporate their bearers into the ever tolerant and expanding Hinduism, we find the later law-givers saying that a name could be given after the letters assigned to each *pāda* of a *Nakṣatra*. A very wide basis was thus secured, giving people more room within which they could choose the name they should give to the new-born. Until now this practice was followed. But again a new current has set in, due to political and cultural reasons. Will these new practices be legalised or will religion be completely thrown overboard, and have no voice as far as the naming of a child is concerned?

In the Caulukya period we also have the earliest reference in Gujarat to the functional¹ and "regional" sub-castes, as well as professional and other designations which have now been turned into surnames. Many of the present sub-castes such as *Porvād*, *Dharkatṭa*, *Osvāla*, *Srimāla* were originally, as *Srimālis* are even now, regional sub-castes, giving no indication as to the *varṇa* of the people. And probably many of the *Porvāds* and other families—originally foreigners, *Saka*, *Gurjara*, etc. belonging to Central Asian tribes as their name-endings show—were first *Kṣatriyas* and then *Vanikas*. But it must be noted that in this period these were not endogamous groups, as marriage between *Prāgvātas*, *Modhas*, *Oisavālas* are recorded. Later these groups did prohibit marriages among themselves. Now once again *Porvāds* and *Modhas* intermarry.

Thus the survey of personal names in Gujarat over 1600 years has revealed how gradually certain features of its social structure were being formed, which at the end of the 14th century had reached a form approximating very nearly the form existing today. Some other features, for instance the ending *-lāl* which is now found as a suffix to names of *Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas* and all others, and the suffix *-jī* in names such *Nāgjī*, *Bhimjī* had not yet appeared. The

¹ These must have already been there, as these have been noted elsewhere in India from at least the first century A.D.

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social, political and religious causes which were responsible for bringing about the new additions to the already existing stock of names and suffixes seem to develop during the first 300 years of Muslim rule in Gujarat. For both these suffixes appear in the names occurring in inscriptions of the 16th-17th century. A full and complete investigation of the causes here indicated and their effect on the social structure is urgently desirable as shown by me elsewhere.¹

APPENDIX II

NAMES OF KAYASTHAS AND WRITERS

Caulukya Inscriptions

Name	Profession	Caste	King	Reference
Jejja	Writer	<i>Kāyastha</i>	<i>Mularāja</i> I	IA. VI. 192-193. JBBRAS. 49.
<i>Kānchana</i>	„	„	<i>Bhīma</i> I	IA. VI. 194; XVIII. 110
<i>Vateśvara</i>	„	„	„	EI. XXI. 171
Kekka	<i>Akṣapaṭalika</i>	„	„	JBBRAS. 26. 250
<i>Kckā</i>	„	„	<i>Karna</i> I	EI. I. 318
Kekkaka	„	„	„	HIG. III. 200.
<i>Lakṣma</i>	<i>Mahāmātya</i> (?)	„ (?)	<i>Kumārapāla</i>	IMP. INS. 73
Vijala	<i>Tha</i>			
Kumara	<i>Mahākṣapaṭalika</i> (Writer)	<i>Modha</i>	<i>Mularāja</i> II	EI. I. 20
Pralhādana	„	<i>Brāhmaṇa</i> (?)	Visaladeva	RLARBP. 331
Valiga	„	<i>Kāyastha</i>		RLARBP. 331
Sahajiga		<i>Kāyastha</i>	Cambay.	IA. VI. 200.
<i>Sātikumāra Soma-</i> <i>simha</i>	<i>Tha</i> , writer and <i>Akṣa</i> °	<i>Kāyastha</i>	<i>Bhīma</i> II	202, 204, 209
Soma	<i>Tha</i> and writer		V.S. 132—	BPSI. 227.
<i>Vājaṭa</i>	Dhruba & writer	<i>Kāyastha</i>	V.S. 1288	RLARBP. 328
<i>Jaitrasimha</i>	„			
Yaśodhara	Writer			P.O. 147
<i>Kumāra Vosariṇa</i>	<i>Mahakṣa</i> ° (writer)	<i>Kāyastha</i>	<i>Bhīma</i> II	IA. VI. 195.

¹ BDCRI, VI. 77.

Lecture V

CORRELATIONS AND CONCLUSIONS

IN this last and concluding lecture I would discuss:

- (1) The light that personal and place-names throw on the language and the state of general culture—Aryanization—in ancient and early mediaeval Gujarat.
- (2) The nature of the relationship between the ancient or inscriptive place-names and their modern equivalents.
- (3) The main features
 - (a) of ancient administrative units,
 - (b) of place-names,
 - (c) of personal names,
 - (d) of the language of inscriptions,

in Gujarat and other parts of India.

- (4) Concrete ways and means for other types of field work having bearing on the subjects treated in these lectures.
- (5) The importance of exploring the identified places from archaeological point of view.

Place and Personal Names and General Culture

We have now had an idea of what sorts of place and personal names occur in inscriptions of Gujarat. These from the earliest historical times till the 10th century are mostly in Sanskrit, and a few in Prakrit. From the 10th century onwards we begin to get a larger percentage of Prakrit personal names, but still a number of names, both place and personal, are in Sanskrit. We may say that the main or dominant feature running through all the names is Sanskrit. Can we, therefore, infer as has been done by some scholars for other provinces,¹ that Gujarat was Aryanized or Sanskritized from a very early period?

¹ *History of Bengal*, 293.

Aryanization of Gujarat

We cannot form a very definite conclusion, but before arriving at one we should take into consideration:

- (1) the traditional view about Aryan Culture in India,
- (2) the view of the linguisticians as represented by GRIERSON,¹
- (3) certain recent hypothesis, e.g. of Mr. MUNSHI,²
- (4) other extant ancient literature from Gujarat,
- (5) the language of Gujarat inscriptions,
- (6) the true nature of personal and place-names occurring in inscriptions.

The traditional or orthodox view is that India, particularly *Āryāvarta*, the Panjab and the *Madhyadeśa*, that is the Gangetic *doāb*, was the original home of the *Āryans*. They lived there from times immemorial. According to this view, therefore, it should not be at all surprising to find place and personal names in Sanskrit.

In direct contrast to the above is the view of the Western Orientalists and some Indians also, that Aryans entered India in several waves of invasions or immigration and gradually spread over the country. In support of the the invasion theory Dr. GRIERSON, the late eminent linguist and Director of the Linguistic Survey of India, brought some linguistic considerations upon which he based his 'Inner' and 'Outer' classification of Indian languages:—

- (1) The Inner sub-group formed by the Western *Hindī*, Panjabi, *Gujarātī*, *Bhili*, *Khāndeshī*, *Rājasthānī*.
- (2) The Outer sub-group: *Lāhndā*, *Sindhī*, *Marāthī*, *Oriyā*, *Bihārī*, Bengali, and Assamese.

Gujarātī, though regionally within the Outer Sub-group, was the only language which belonged to the Inner group. But since it showed some points of affinity with the languages of Outer sub-group, as *Sindhī*, it was probable that the original language of Gujarat was developed by Aryans of the Outer branch, but subsequently

¹ *Linguistic Survey of India*, I, i, 119.

² See MUNSHI, *The Early Aryans of Gujarāta*.

considerably changed by the later domination by Aryans of the Inner group.¹

The Aryans of the Outer group might have entered Gujarat through Sind; those of the Inner group from the north-east. For example, the Puranic *Yādavas* who colonised Dwarka from Mathura, and the later *S'akas*, Gurjaras and others who came principally from the north and north-east, as the earlier Aryans who entered India from the north-western passes or through Kashmir.

Mr. MUNSHI not agreeing with this theory of Aryan invasion however holds that there were two groups of Aryans. One of them had remained for long in the Sapta Sindhu. Before members of this group, such as the *Paraśurāma Bhārgavas* who later descended southwards, the other Aryan group represented by the Haihayas had already settled in the Narmada valley. This is an ingenious compromise between the orthodox view and that of GRIERSON, but leaves the impression that in some distant past, when it is not specified, Gujarat was non-Aryan, but later came to be Aryanized by stages.

Two place-names which I have not discussed before help us to fix the limits of the Aryan expansion in Gujarat. These are '*Arbuda*' and '*Bhillamāla*'. In inscriptions of Gujarat *Arbuda* occurs for the first time in two inscriptions of *Bhīma* II. In one of these it is called *Arbudācala Mahātīrtha*. In one of the inscriptions from Mount Abu itself, the village *Ābuya*, ostensibly derived from *Arbuda*, is mentioned.

Not only does *Arbuda* occur in these inscriptions from Gujarat and those of Rajputana and others of the early mediaeval dynasties of Northern India, in several *Purāṇas*, and the *Mahābhārata*, but it also occurs in some of the oldest hymns of the *Rgveda* as pointed out by Dr. Sten KONOW.² There it is described as the stronghold of *S'ambara*

¹ The theory of second or many invasions proposed by HOERNLE and RISLEY, that in the second wave or invasion the Aryans had no or few women with them, and therefore had married aboriginal women and thus modified their original type is not supported by later ethnologists like CROOKE and GHURYE, who have pointed out that there is no great physical change visible in the population from the Panjab to Hindustan and secondly the theory is entirely contradictory to the literary records of the Brahmins. (GHURYE, *Caste and Race in India*, 108).

² *Aryan Gods of the Mitani People*, Kristiania, 25 ff. Cf. for instance, *nir arbudasya* *mrgayasya māyino nih parvatasya gā ājah*. *Rg.* VIII. 3.19.

CORRELATIONS AND CONCLUSIONS

and other *dāsas* or *dasyus*, who descending the hill-top carried away the cows of and otherwise harassed the Aryans. Indra is, therefore, praised for treading down the great Arbuda, in short, for conquering Arbuda and its lord *Sāmbara*.

The later tradition about Arbuda seems to be based on the Vedic version, viz. that the mountain was placed in its present position by Indra, who was considered to have cut it off from some big mountain range, perhaps the Himalaya. The current tradition is that Mount Abu was formerly a level plain stretching to the *Arāvalli*. At one place there was a spot of unfathomable depth. This was filled up by Nandivardhana, a son of *Himāchala*. Since he could not walk, he was carried on the back of a mighty snake Arbuda. This new mountain called after the snake was steadied by the foot of *Siva*.

Whatever may be the truth in these traditions the meanings of 'Arbuda', swelling, tumour, polypus, foetus, would well suit the traditional explanations.

KONOW examining the ethnological and linguistic data shows further that *Sāmbara* and other *dāsas* or *dasyus* might have belonged to the aboriginal tribes such as *Niṣādas*, *S'abarās*, Bhils and others, *Sāmbara* himself being of the Kolarian (or what is otherwise known as *Muṇḍā*), an Austro-Asiatic tribe. For even now these tribes, pushed off from the north, inhabit a large part of Central India, Chota Nagpur, Orissa, West Bengal and Madras Presidency, and speak *Muṇḍā* dialects, which belong to the Austric family of languages.¹

According to the *Mahābhārata*² the country now known as Rajputana was the home of the *Niṣādas*, and so the country disappeared there.

¹ These were recognised by P. W. SCHMIDT who in 1906 proved the existence of a great family of languages, spread over a very wide area. This family is supposed to be different from the Dravidian languages of South India and is divided into two sub-families: (1) Austro-Nesian, (2) Austro-Asiatic. The former included the languages of Madagascar, Indonesia and the Pacific islands; the latter is scattered over Neārer and Further India. In India it must have been once spoken over a much greater area than at present. Now the most southern forms of Munda speech are those spoken by the Savaras and Gadabas of N. E. Madras, then in Central India; in Mewar the dialect is called Nahali-kurku. For details see *Linguistic Survey of India*, Vol. I, i. p.34.

² III. 130.344, cited by MOTICHANDRA, JUPHS, XVI. II. 13

That the Bhils and *Kirātas* once lived in Rajputana and its neighbourhood, particularly its hilly tracts is shown by instances from later Rajput history, but particularly by the names *Bhillamāla*¹ *Kirātakūpa* and *Mundasthala*. The first name occurs in the recently discovered Saindhava plates from Kathiawad. Though it is identified with the more well-known word 'Bhinnamāla', a tract in Jodhpur State, in and perhaps before the 9th century, it was known as Bhillamala and not as Bhinnamala. The ending 'māla', like the word 'Bhilla', is non-Sanskritic. The former is supposed to be a Dravidian word, derived from *medu*,² meaning upland, plateau, and even now used in Gujarati for the upper storey or floor. Thus both linguistically and culturally the word is non-Aryan indicating that in the distant past the country was inhabited by non-Aryan, very likely Austro-Asiatic, tribes. This period would go back to the early *Rgvedic* times.

If these interpretations of 'Arbuda' and 'Bhillamāla' find further corroboration, then it would appear that Mt. Abu for some period formed the southernmost land frontier of the Aryans, advancing into India from the north. And further that the present Gujarat was not colonized by Aryans until some time later, unless we accept the theory that there was an invasion through Sind or directly from the sea, which occupied the coastal belt, and formed what is called the "outer band of Aryans".

Save this no references, even disparaging, are found to places in what is now called Gujarat and Kathiawad, in Vedic literature. We cannot say whether Gujarat was or was not outside the pale of *Āryāvarta* as Bengal and Magadha were. By or during the *Bhārata* war, however, Dwarka and Prabhas on the coast, and Mount Raivataka a little in the interior of the present Kathiawad peninsula acquire great prominence, the former due to the colonization, according to Puranic accounts, by the *Yādavas* from Mathura.

The other important place, Puranically associated with the Aryans is *Bhrgukaccha* on the mouth of the Narbada. Here according to the *Bhāgavata Purāṇa*, the *Devāsura* battle was fought at the end of the *Tretā* Yuga. But if this *Bhrgukaccha* is a later sanskritization of the

¹ Dr. CHATTERJI draws attention to *Bhillaśata*. Bhil-slaughter-- modern Bhilsa.

² I am indebted to my colleague, Professor C. R. SANKARAN, for this explanation.

Austro-Asiatic Bharukaccha as noted above, then this Puranic allusion might be referring to the battle between the Aryans and the aboriginal population, chiefly non-Aryan and Austro-Asiatic in origin. It is a pity that we cannot fix even the probable period of these events and hence say positively when Gujarat was Aryanized.

Under these circumstances, when the earliest literature in Sanskrit was produced in Gujarat we cannot say. From the extant specimens it would appear that the *Bhāttikāvya* is the earliest. But this poem, supposed to be produced at *Valabhī*, as well as the works produced at *Bhinnamāla* such as the *Harivamśa Purāṇa* by Jinasena written in A.D. 783, cannot go beyond the 7th century. Most of the later literature is in Prakrit, and *Apabhraṃśa*, and some only in Sanskrit.

We have thus to fall back upon inscriptions. Among these, excepting the *Aśokan* edicts at Girnar, and 200 to 300 years later the short memorial inscriptions from Cutch and two or three later *Kṣatrapa* records, all other inscriptions beginning with the famous *Rudradāman* inscription are in Sanskrit. What does this signify? It signifies that, already in the second century A.D., fine, chaste, classical Sanskrit had become a court language in Gujarat, and remained so for well-nigh a 1000 years and more. If any part of India is to be considered Aryanized earliest on the strength of epigraphic evidence alone,¹ it would be Gujarat, or more strictly *Surāṣṭra*. For the *Rudradāman* inscription is the earliest long Sanskrit inscription in India. Whether this early Sankritization or Aryanization was due to colonization of the coastal strip by the hypothetical outer and earlier band of Aryans of GRIERSON, I am unable to say. If further evidence for this

¹ It may be said that too much reliance is placed upon Sanskrit epigraphy, while long inscriptions of *Aśoka*, though in Prakrit, have been found in almost all the corners of India. To this it is to be replied that we have to make a distinction between Prakrit and Sanskrit records. Sanskrit was no doubt known, but was probably confined to the *Brahmanas*, who used it for purely religious purposes. But it was under the *Kṣatrapas* of Malwa and *Surāṣṭra*, as evidenced by the *Rudradāman* inscription, that the language began to be used for secular purposes. Sylvain LEVI, from the occurrence of certain words e.g. *Svāmin*, *sugṛhita*—*nāman*, and *bhadramukha*, even thought that "it must be in the time and the court of the *Kṣatrapas* that the vocabulary, the technique and the first examples of the Sanskrit drama and everything connected with it were established; or in other words, those of the really literary Sanskrit literature" *IA XXXIII. (1904), 169.*

hypothesis is required, it may be sought in the *Brāhmaṇa* colonies at *Prabhās*, *Girinagara* and *Damāṇa*, to which *Usavadāṭa* made gifts of cows etc., and later at *Bharukaccha*, *Jambusara*, *Govaṭṭana*, *Badara-siddhi*, *Udumbaragahvara* etc., all the places on or almost on the coast of Gujarat.

Place-Names and Aryanization

What was the extent of the Aryanization? Did all people, the laity and the intellegensia alike, speak or understand Sanskrit? Though there is no satisfactory evidence on this point, it would appear that people, particularly the agriculturists and others perhaps did follow Sanskrit, though their language or the language of the common people must have been one of the dialects of Prakrit, which according to GRIERSON¹ had developed, along with the classical Sanskrit, from the earliest Aryan dialects, "the house language" preserved in *R̥gvedic* hymns. If these latter are called Primary Prakrits, the language of *Āśokan* edicts and those referred to by *Patañjali* may be called Secondary Prakrits. For a large number of place-names are in pure Sanskrit,² whereas the rest are Sanskritized. We saw how some of the names of Iranians and *Sakas* were Sanskritized. Granting that people could follow Sanskrit, we can see two processes how the then existing names were Sanskritized.

In some cases a purely, perhaps a totally new Sanskrit name was given to a place after some prominent landmark or event. Just as we have now replaced *Bhāmburḍā*, a suburb of Poona, with *Shivaji Nagar*, and the old *Girgam* Back Road by *Vithalbhai Patel* Road. In other cases the existing names were Sanskritized. Witness how *Andheri* has been renamed *Andhragiri*³.

That such small but dominant culture stamps itself upon a large, ill-organized, (?) culture has been successfully demonstrated in the last 1000 years of India's history. In the end, of course, a resultant

¹ *Linguistic Survey of India* I. i. 121

² Cf. for instance Gujarati *Vadodara* and Marathi *Baḍode*; both these forms according to Dr. KATRE, are derived from Sanskrit *Vaṭapadra*, and anticipate a stage when this form was current.

³ "Or compare Calcutta; originally *Kali-Kāṭā*—(shell-lime place) has been Sanskritized into *Kālikṣetra*, owing to *Kalighat* now forming a part of Calcutta." S. K. C.

culture emerges, and that is what seems to have happened in Gujarat and elsewhere in India. For by the 12th-13th century even the language of the inscriptions becomes more and more Prakrit. It is possible that this was also due to other factors. Besides the weakening of the original Sanskrit culture, the increasing admixture of semi-barbaric people, pouring into Gujarat from the north and north-west and west as invaders, traders and so forth, and the appearance of new powerful forces under the Arabs, Afghans and Turks must have been responsible for this change. Had not Mahmud of Ghazna and Ghori upset the political equilibrium, Sanskrit might have remained a court language for some centuries more in Northern India. For as late as the 15th century when Muslim kings patronized Hindu poets, beautiful *Praśastis*-inscriptions were composed in Sanskrit as the recently published *Praśasti* of Mahmud *Beghadā* testifies.

In short inscriptions show the prevalence of Sanskrit as a court medium for conveying grants of villages to donees. Since in majority of cases the place-names are in Sanskrit or Sanskritized we cannot form a true idea of the language of the common people, and say how they called a particular place.

Formation of Gujarati

But a comparison of these inscriptional place-names with their modern equivalents would show what linguistic changes have occurred in these names, and what relation they have to the formation or structure of *Gujarātī*. In a few cases we might be able to detect the original pre-Sanskritized name. With this end in view I have classified¹ the identified place-names into five groups as follows:

Linguistic Changes

I. Place-names which have remained the same, such as Kaccha, Jambusara, *Navasāri*, *Sañjāna*.

¹ The above classification differs from a strictly linguistic classification, according to which we should have:

- (i) *Tatsama* or Pure Sanskrit names—mostly recent.
- (ii) Semi-*tatsama* names; these are slightly older.
- (iii) Prakritic names; these are the oldest (and include *Desī* elements).
- (iv) Post-Islamic and British names.

- II. Place-names which have dropped off or changed medial consonants and vowel, and retained initial syllable, e.g. *Kantāragrāma* > *Katārgām*. *Pālhanāpura* > *Pālanpur*. *Rivādi* > *Ribādi*.
- III. Place-names which have changed or dropped final syllable e.g. *Kāpikā* > *Kāvī*. *Mottaka* > *Motā*. *Lāṅgaṇāijya* > *Lāṅgh-na*(e)j. *Arbuda* > *Ābuya* > *Ābu*.
- IV. Place-names which have undergone much change. *Bharukaccha* > *Bharuch*. *Catuhsāri* > *Chosār*. *Karpaṭavāṇijya* > *Kapaṭvanj*. *Siṁhapura* > *Sihor*. *Varddhamāna* > *Wadhvān*. *Anāhilapāṭaka* > *Anāvādā*. *Godrahaka* > *Godhrā*. *Āmvalasāḍhi* > *Amalsād*.
- V. Place-names which have a change in initial syllable. *Ahirāṇā* > *Irana*; *Vahicara* > *Bechar*.

These were submitted with the following queries to Dr. KATRE whose remarks are as under:

1. How is that some place-names have remained almost unchanged? Is it due to some inherent character in the formation of the word? or is it due to other extraneous causes e.g. political importance, constant use among the learned and literature?
2. Some place-names have changed considerably. No intermediate stages are known, but can we postulate them?
3. The explanation of linguistic changes has often been offered by BUEHLER and others with the help of modern *Gujarātī*. Instead can we throw light from an objective comparison between the inscriptive name and its present form on the evolution of the *Gujarātī* language?
4. Wherever the non-Sanskritic names exist, can we say whether they are related to any of the Prakrits and the nature of the language then current?

“The question now arises,” says Dr. KATRE, “What is the link between the old and new place-names? We observe that a number of names remain almost unchanged, while a few change so imperceptibly as to amount to no change at all; a few others retain traces of the older nomenclature, while in a certain limited category no link seems to exist, or if any is indicated, it is so slight as not to be noticed.

It may here be recalled that proper names or *nomina propria* also form part of the vocabulary of a language, and as such are liable to all the

normal phonological changes which affect all vocables. In addition, by the special use of *nomina propria* applied to definite but limited objects, they are susceptible to peculiar changes which cannot normally be explained by comparative philology. These changes are purely phonetic and not phonological: phonetic changes are peculiar and have no basis of correspondences, while phonological changes are historical and render themselves to be studied from a comparative standpoint.

Turning once again to the earlier place-names it will be noticed that a majority of them are Indo-Aryan in character: Kaccha, *Ānandapura*, *Navasārikā* etc. These are purely old Indo-Aryan names, although Kaccha is a MIA incorporation into OIA vocabulary (*Kakṣa-*). A large number appear to be MIA in character: *Kāpura*, Gorajja, etc. or *Āṅganavāṭaka*. In these examples MIA tendencies are seen in some phonological features. A word like *Deulavāḍā* represents the full MIA stage.

Nevertheless there is a fairly large residuary class of names which does not appear at first sight either as OIA or MIA. Our ancient grammarians would have classed them as *Deśī* words, while modern philologists might call them as loan words from non-IA dialects. Thus names like *Dodiyāpaṭaka*, *Dāṅgariūā*, *Phincadi*, appear suspect as loan words of non-IA character. Further research may determine the ultimate source of these early names.

Now all these *nomina*, like other vocables, undergo phonological changes in course of time. If we consider the region where these changes have occurred, and pose the correspondences between definitely identified older and later place-names we shall be in a position to classify them into different categories, whatever be the ultimate source of such names.

The chief character of the changes affecting the phonology of the dialects of this region is as follows:

- (i) Loss of final OIA consonants, the vowels *r*, *l*, and diphthongs *ai*, *au*, and loss of final vowel in the modern stage.
- (2) Voicing of intervocalic single stops or ultimate loss of occlusion.
- (3) Reduction of consonant clusters to double consonants, and further reduction to single stops etc. with compensatory lengthening of the preceding vowel.

This is the broad outline of the changes affecting phonology from OIA to MIA and NIA.

Judged by this touchstone, we can divide the names into three categories:

- (1) Inherited from OIA or MIA.
- (2) Loan words from OIA or MIA.
- (3) Loan words from other language families.

Inherited Names

These divide themselves into two main classes which may be called *Tatsama* and *Tadbhava*. *Tatsamas* retain practically the same form throughout as in *Kaccha*>*Kacch(a)*, the final *a* being not pronounced in NIA.

Tadbhavas show significant but normal changes in phonology as specified above (in general terms): *Navasārikā*>*Nav(a)sārī*

Here initial *na*, *-va-*, *-sā-* remain unaltered while *rikā*>*rī* (through MIA *riā*>*iā*>*i* normally in NIA of this region). A large number of words, however, do not correspond exactly: *Undirā*>*Undrā*.

Here *Undrā*, possibly for **Undara*, shows a final *-rā* which cannot be from the *-ra* of *Undara-*. For phonologically we expect a form like *Undir* or *Undar* in Modern *Gujarātī*. This final *-rā* can, however, come from—*raka* of the older stage, so that we can postulate an **Undiraka* from which modern *Undrā* has come. Philology here helps us to restore the correct antecedent of the modern term which, however, differs from the old recorded name only by the pleonastic (redundant) suffix-*ka*.

A number of correspondences cannot be properly classed under the pure inherited forms or as loan-words. If today we go back to Sanskrit and borrow a word to express some new thought, object or item, in modern *Gujarātī* this word, now a loan, will become a part of *Gujarātī* vocabulary, and in course of time will undergo changes which affect other words of the language, with this difference: Whereas pure inherited elements are already free from certain combination of consonants, etc., the word possesses them by virtue of its being borrowed intact, and the changes will not actually correspond to those affecting inherited vocables in such characters. This class, therefore, is called semi-*tatsamas*; it may with equal force be called semi-*tadbhavas*. Thus we have *Vātapadra* (*ka*)>*Vādodrā*.

CORRELATIONS AND CONCLUSIONS

Now the combination-*drā* in the modern form may come from earlier **darā-*, with a slurring of *a* in the prepenultimate position (**da ra a*) or it may be a conscious survival of the earlier-*dra (ka)-*. In the later case we have a semi-*tatsama*, in the former a pure inherited *tadbhava*.

There are a number of instances where the semi-*tatsama* nature of the names is never in doubt, since the peculiar combinations seen cannot be so easily derived from purely inherited characteristics:-

Ankaleśvara > *Ankleśvar* > or *Anklesar*. The first showing *-śv-* is semi-*tatsama* while the second showing *-s-* is purely inherited.

The stage at which a loan word enters into a NIA language can be approximately judged by the phonological changes which have affected it. But this is a purely linguistic study, involving technical discussions, which may be better left for investigation by specialists in that field. The same holds good for the etymologies of these names, especially when they are non-IA loan words.

For our practical purposes we may classify all the changes involved, but only on very general considerations."

INSCRIPTIONAL PLACE-NAMES AND THEIR MODERN EQUIVALENTS

I. PLACE-NAMES WHICH HAVE NOT CHANGED.

<i>Inscription</i>	<i>Old Name</i>	<i>Modern Name</i>
RUDRADAMAN	<i>Kaccha</i>	> <i>Cutch (Kachchh)</i>
TRAIKUTAKA c. 450 A.D.	<i>Kāpura</i>	> <i>Kāpur(a)</i>
KATACCURI c. 600 A.D.	<i>Ānandapura</i>	> <i>Ānand (?)</i>
	<i>Gorajja</i>	> <i>Goraj</i>
GURJJARA c. 650 A.D.	<i>Āmbusara</i>	> <i>Āmbusar(a)</i>
	<i>Toranaka</i>	> <i>Toran</i>
CALUKYA c. 700 A.D.	<i>Navasārikā</i>	> <i>Nav(a)sārī</i>
RASTRAKUTA c. 800 A.D.	<i>Samkī</i>	> <i>Sanki</i>
	<i>Samjāna</i>	> <i>Sañjān</i>
	<i>Tenna</i>	> <i>Ten</i>
CAULUKYA	<i>Āṅganavādā</i>	> <i>Āṅgan(a)vādā</i>
	<i>Dābhī</i>	> <i>Dābhī</i>

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

<i>Inscription</i>	<i>Old Name</i>		<i>Modern Name</i>
CAULUKYA	<i>Dhaüli</i>	✓	<i>Dhauli</i>
	<i>Kādā</i>	✓	<i>Kadā</i>
	<i>Kamboïka</i>	✓	<i>Kamboi</i>
	<i>Kārodā</i>	✓	<i>Karodā</i>
	<i>Khāmbhila</i>	✓	<i>Khāmbhel</i>
	<i>Kāmbalī</i>	✓	<i>Kāmbli</i>
	<i>Kālhari</i>	✓	<i>Kālri</i>
	<i>Kāliyāñā</i>	✓	<i>Kāliāna</i>
	<i>Sāmpāvādā</i>	✓	<i>Sāmpavādā</i>
	<i>Rāñāvādā</i>	✓	<i>Rāñāvādā</i>
	<i>Lilāpura</i>	✓	<i>Lilāpur</i>
	<i>Nausara</i>	✓	<i>Nausar</i>
	<i>Phūlasara</i>	✓	<i>Phulsar</i>
	<i>Sāmparā</i>	✓	<i>Sāmprā</i>
	<i>Sāñdera</i>	✓	<i>Sāñder</i>
	<i>Sūnaka</i>	✓	<i>Sunak</i>

II. PLACE-NAMES WHICH HAVE UNDERGONE SOME CHANGE.

(A) Dropping of or change in Medial Consonants and Vowel and/or Initial Letters.

RASTRAKUTA	<i>Chorundaka</i>	✓	<i>Chorand (a)</i>
	<i>Jantrāna</i>	✓•	<i>Jantrān</i>
	<i>Kāntāragrāma</i>	✓	<i>Katārgam</i>
	<i>Ruñāda</i>	✓	<i>Ruñād</i>
	<i>Sambandhī</i>	✓	<i>Samadhi</i>
	<i>Sinhā</i>	✓	<i>Sinā</i>
	<i>Bhūmilikā</i>	✓	<i>Ghūmlī or Bhūmlī</i>
	<i>Dhenikā</i>	✓	<i>Dhinki (also Dhanikā)</i>
CAULUKYA	<i>Ādhivādā</i>	✓	<i>Ādivādā</i>
	<i>Āhirāñā</i>	✓	<i>Irāna</i>
	<i>Bhāṁṣara</i>	✓	<i>Bhākhar(a)</i>
	<i>Bhūharadā</i>	✓	<i>Bhutvād</i>
	<i>Corūyavādā</i>	✓	<i>Corvād(a)</i>

CORRELATIONS AND CONCLUSIONS

<i>Inscription</i>	<i>Old Name</i>	<i>Modern Name</i>
(b) CAULUKYA	<i>Dāsayaja</i>	> <i>Dāsaj</i>
	<i>Deūlavādā</i>	> <i>Delvādā</i>
	<i>Dhāmaṇacchā</i>	> <i>Dhamādachā</i>
	<i>Dodiyāpāṭaka</i>	> <i>Dodiavādā</i>
	<i>Indilā</i>	> <i>Indla</i>
	<i>Pālhanapura</i>	> <i>Pālanpur</i>
	<i>Nāḍula</i>	> <i>Nāḍol</i>
	<i>Muṇḍasthala</i>	> <i>Murthala</i>
	<i>Hāṁsalapura</i>	> <i>Hāṁsalpur</i>
	<i>Heṭhaūñjī</i>	> <i>Hetamji</i>
	<i>Rājapuri</i>	> <i>Rājpur</i>
	<i>Raiñī</i>	> <i>Ruñī</i>
	<i>Rupāpura</i>	> <i>Ruppur</i>
	<i>Sākali</i>	> <i>Sāṅkli</i>
	<i>Sihakā</i>	> <i>Sika</i>
	<i>Sūrayaja</i>	> <i>Suraj</i>
	<i>Salakhaṇapura</i>	> <i>Saṅkhalpur</i>
	<i>Trihati</i>	> <i>Tret</i>
	<i>Umvaraṇī</i>	> <i>Umarni</i>
	<i>Uñdirā</i>	> <i>Undrā</i>
	<i>Kisaraülli</i>	> <i>Kivarli</i>
	<i>Umṭāüyā</i>	> <i>Utwa</i>

B. Change in a Single Medial Consonant

Davāñī > *Dabāñī*, *Ducāñā* > *Dumāñā* (?), *Rivaḍi* > *Ribadi*.

C. Change in Final Vowel

PRE-CAULUKYA

GURJJARA	<i>Suṇṭhavāḍaka</i>	> <i>Sunthvāḍ</i>
	<i>Vihāṇa</i>	> <i>Vihān</i>
CALUKYA	<i>Allūraka</i>	> <i>Alurā</i>
	<i>Āsaṭṭi</i>	> <i>Astgam</i>

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

RASTRAKUTA

<i>Ambakagrāma</i>	>	<i>Ambach</i>
(cf. <i>Traikūṭaka</i> ,	>	<i>Āmrakā</i>)
<i>Āṅkoṭṭaka</i>	>	<i>Āṅkūt</i>
<i>Bharthāṇaka</i>	>	<i>Bharthān</i>
<i>Erathāṇa</i>	>	<i>Erthān</i>
<i>Dhāhadva</i>	>	<i>Dhāvata</i>
<i>Jambuvāvikā</i>	>	<i>Jāmbavā</i>
<i>Kāliyara</i>	>	<i>Kaliāri</i>
<i>Kāpikā</i>	>	<i>Kāvī</i>
<i>Māṅkāṇikā</i>	>	<i>Māṅkani</i>
<i>Mottaka</i>	>	<i>Moṭā</i>
<i>Variavi</i>	>	<i>Variāv</i>

CAULUKYA

<i>Chhattrāharu</i>	>	<i>Chhattrāra</i>
<i>Dāṅgariūā</i>	>	<i>Dāṅgarwā</i>
<i>Lāṅgāṇaijya</i>	>	<i>Lāṅghanaj</i>
<i>Nilacchī</i>	>	<i>Nilki</i>
<i>Utaracha</i>	>	<i>Utaraj</i>
<i>Vīsaṇavēlī</i>	>	<i>Visanvel</i>
<i>Indrāvaḍa</i>	>	<i>Indrāḍ</i>
<i>Rāṇeloya</i>	>	<i>Ranelā</i> (?)

D. Dropping of the Final Vowel or Letter

<i>Ābūya</i>		<i>Ābu</i>
(cf. <i>Arbuda</i>)		<i>Ābu</i>
<i>Gāṁbhutā</i>		<i>Gāṁbhu</i>
<i>Bhojuyā</i>		<i>Bhojwa</i>
<i>Ghāriāvali</i>		<i>Ghāriāl</i>
<i>Maṇḍali</i>		<i>Māṇdal</i>
<i>Timbāṇaka</i>		<i>Timāṇā</i>

CORRELATIONS AND CONCLUSIONS

III. PLACE-NAMES HAVING UNDERGONE MUCH CHANGE

A. Change in all the Syllables.

Pre-Traikūṭaka (circa 100 A.D.)

(Cf. *Bhārukacchānām*, Junnar Cave).

Kaṭaccūri

Bharukaccha > *Bharuch*

GURJJARA

<i>Akrūreśvara</i>	>	<i>Ankleśvar</i>
<i>Ankuleśvara</i>	>	
-do-	in <i>Rāṣṭrakūṭa</i> .	
<i>Bharukaccha</i> (cf. <i>Biliśvara</i>		
<i>Baleśvar</i>	>	<i>Balesar</i>).
- do -	in <i>Rāṣṭrakūṭa</i>	
- do -	in <i>Maitraka</i>	
<i>Jaṭavadra</i>	>	<i>Jolvā</i>
<i>Kheṭaka</i>	>	<i>Khedā</i>
<i>Saṅgamakheṭaka</i>	>	<i>Saṅkhedā</i>
<i>Kāyāvatāra</i>	or	> <i>Kāravān</i>
<i>Kāyāvarohaṇa</i>		
<i>Kemajju</i>	>	<i>Kimoj</i>
<i>Nāndipuri</i>	>	<i>Nāndod</i>
<i>Phalahavadra</i>	>	<i>Phalod</i>
<i>Sīriśapadraka</i>	>	<i>Sisodrā</i>
<i>Vārṇera</i>	>	<i>Walner</i>

CAHAMANA

<i>Bhṛgukaccha</i>	
<i>Akrūreśvara</i>	

CALUKYA

<i>Osumbhel</i>	>	<i>Umbhal</i>
<i>Treyanṇa</i>	>	<i>Ten</i>

RASTRAKUTA

<i>Ambāpāṭaka</i>	>	<i>Āmaḍpur</i> or <i>Āmrāpura</i> (?)
<i>Apūvalla</i>	>	<i>Abuvel</i>
<i>Āsalivalli</i>	>	<i>Aslāli</i>
<i>Brāhmaṇapallikā</i>	>	<i>Bāmroli</i>
<i>Chatuḥsari</i>	>	<i>Chosār</i>
<i>Dhaḍayāsaha</i>	>	<i>Dhūṇdesā</i>
<i>Dhannavallikā</i>	>	<i>Dhānoli</i>
<i>Govaṭṭana</i>	>	<i>Kotnā</i>
<i>Javaṭakūpakam</i>	>	<i>Jolvā</i>
<i>Jaṭarivallikā</i>	>	<i>Jaṭoli</i>
<i>Karpaṭavāṇijya</i>	>	<i>Kapaḍvanj</i>
<i>Kāśahrada</i>	>	<i>Kāsundrā</i>
<i>Kāṣṭhamāṇḍapa</i>	>	<i>Kāthmandvā</i>
<i>Liṅgataḍāgikā</i>	>	<i>Sāṅkartalao</i>
<i>Uppalahatthaka</i>	>	<i>Uplāṭ</i>
<i>Vaḍavallī</i>	>	<i>Vālōd</i>
<i>Vaḍapadraka</i>	>	<i>Vādodrā</i>
<i>Vagghāccha</i>	>	<i>Vaghodiā</i>
<i>Vyāghrāśa</i>	>	<i>Vaghās</i>
<i>Vāraḍapallikā</i>	>	<i>Bārdoli</i>
<i>Vavviyana</i>	>	<i>Baben</i>
<i>Vavulālā</i>	>	<i>Baboolgām</i>
<i>Vinhuchavalli</i>	>	<i>Vijhol</i>
<i>Kalluvī</i>	>	<i>Kālū</i>
<i>Purāvī</i>	>	<i>Purṇā</i>

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RASTRAKUTA		Dvārāvatī	> Dvārkā
<i>Vehichchā</i>	> <i>Vehara (Khādī)</i>	<i>Godrahaka</i>	> <i>Ghariāl</i>
	N. of <i>Vāsaḍ</i>	<i>Gumḍāūka</i>	> <i>Godhrā</i>
<i>Siharakhī</i>	> <i>Serkhi</i>	<i>Ghanṭāpalī</i>	> <i>Gondau</i>
<i>Vahuṇādaśvā</i>	> <i>Bonad</i>	<i>Stambhatīrtha</i>	> <i>Khambhāt</i>
<i>Tembarūka</i>	> <i>Timburvā</i>	<i>Tāladhvaja</i>	> <i>Talājā</i>
<i>Talapadraka</i>	> <i>Talodā</i>	<i>Tanukoṭṭa</i>	> <i>Tanot</i>
<i>Vaṭapadra</i>	> <i>Wardla (?)</i>	<i>Timbāṇaka</i>	> <i>Timāṇā</i>
<i>Liṅgavaṭaśiva</i>	> <i>Lingād</i>	<i>Jonanagha</i>	> <i>Jornang</i>
<i>Simhapura</i>	> <i>Sihor</i>	<i>Jīrṇadurga</i>	> <i>Junāgadh</i>
<i>Hastavapra</i>	> <i>Hāthab</i>	<i>Kachāvalī</i>	> <i>Kacholi</i>
<i>Varddhamāna</i>	> <i>Vadhwān</i> (<i>Wadhwān</i>)	<i>Kāmvalaüli</i>	> <i>Kamlol</i>
		<i>Lāṭivadra</i>	> <i>Lāṭodrā</i>
		<i>Kirāṭakūpa</i>	> <i>Kirādu</i>
CAULUKYA		<i>Kuīyala</i>	> <i>Kiol or Kiyal</i>
		<i>Kumbhārōṭaka</i>	> <i>Kāmrod</i>
<i>Anahilapāṭaka</i>	> <i>Anāvādā</i> or > <i>Anāv(a)dā</i>	<i>Maṅgalapura</i>	> <i>Māṅgrol</i>
<i>Araṭhaiūra</i>	> <i>Aithor</i>	<i>Mohādavāsaka</i>	> <i>Modāsā</i>
<i>Āmvalasāḍhi</i> (cf. <i>Badarasiddhi</i>)	> <i>Āmalsāḍ</i> > <i>Borsad</i>)	<i>Nadūlaṭadāgikā</i>	> <i>Nādlāi</i>
<i>Citrakūṭa</i>	> <i>Chitod</i>	<i>Namdāvasaṇa</i>	> <i>Nandāsan</i>
<i>Camḍāvasaṇa</i>	> <i>Chadāsan</i>	<i>Rājāsiyaṇī</i>	> <i>Rakhianā</i>
<i>Darbhāvati</i>	> <i>Dabhoi</i>	<i>Riṇasihavasaṇa</i>	> <i>Ranāsan</i>
<i>Dadhimatī</i>	> <i>Dehamai</i>	<i>Satyapura</i>	> <i>Sāñchor</i>
<i>Dadhipadra</i>	> <i>Dāhod</i>	<i>Simhapurā</i>	> <i>Sihor</i>
<i>Dalāüdra</i>	> <i>Dalod</i>	<i>Sirsāvi</i>	> <i>Sarasao</i>
<i>Dhavalakka</i>	> <i>Dholkā</i>	<i>Vāmanasthalī</i>	> <i>Vanīh(a)li</i>
<i>Theḍhavasaṇa</i>	> <i>Dhedāsan</i>	<i>Valaija</i>	> <i>Balej</i>
		<i>Varuṇaśarmma- kiyapadra</i>	> <i>Vad(a)samā</i>

B. Change in the Initial Syllable.

CAULUKYA

<i>Āhirāṇa</i>	> <i>Irāṇa</i>	<i>Mahisāṇā</i>	> <i>Mehsāṇā</i>
<i>Kuṣaloḍa</i>	> <i>Ukhlod</i>	(cf. Sk. <i>Mahiṣa</i> =Guj. <i>Bheṁs(a)</i>)	

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GURJJARA		<i>Sāhilavādā</i>	>	<i>Selvādā</i>
<i>Dahithali</i>	> <i>Dethali</i>	<i>Tribha</i>	>	<i>Tarabh</i>
<i>Bramāna</i>	> <i>Bāmaniya (?)</i>	<i>Vālavya</i>	>	<i>Bālavā</i>
<i>Umbara</i>	> <i>Bāgumbrā</i>	<i>Ubhaloda</i>	>	<i>Abhalod</i>
<i>Kṣārvā</i>	> <i>Khārvā</i>	<i>Vahichara</i>	>	<i>Bechar</i>

CAULUKYA

<i>Mehunā</i>	> <i>Mahunā</i>
<i>Phīncaḍī</i>	> <i>Phechaḍī</i>

So it is not possible to say from a comparison between the inscriptive and modern place-names alone what the old language of Gujarat was. But a further study might reveal the elements that have crept into the existing language.

Administrative Systems

In the second lecture I reviewed briefly first the nature of epigraphic evidence on territorial units prevalent in ancient Gujarat and then by a detailed study reconstructed the territorial units existing in N. Gujarat during the Caulukya period. Their reconstruction and the comparison in their sizes and number with the modern units showed a fairly close resemblance. It is difficult to say whether such affinity between the old and new units will be discovered in other parts of India. For no studies of this nature have been made.

But from inscriptions found in other parts of India we can have a general idea of the administrative systems and particularly the nature of place-names existing elsewhere in India, and the way in which these differed from those in Gujarat.

I can refer to certain areas only; those which have come within my or my pupils' studies, and those about which scholars have already written. Such areas are parts of C.P., C.I., U.P., Rajputana, the Deccan, Karnataka and Bengal.

First, regarding the territorial or administrative units. As I have already observed in the second lecture and also before¹ from the Gupta period onwards India had a fairly common administrative system in which *rāṣṭra*, *viṣaya*, *bhukti*, *pathaka*, *āhāra*, and *grāma* formed the principal units. Some parts had *deśa* as the largest unit, and *mandala*

¹ See *The Archaeology of Gujarat*.

in place of *rāṣṭra* or *viṣaya*. This depended upon the size and nature of the kingdom or empire. But besides these there were certain local units, used in one part and unknown elsewhere.

Thus in Gujarat- Kathiawad over and above the large units mentioned just now, we had *sthālī*, *prāpya* and *prāveṣya* almost confined to Kathiawad. These are absent from Gujarat proper, the Deccan and Karnatak, C. I., C. P., U. P. and Bengal. In the last i. e. Bengal, from the Gupta time onwards some of the chief units were the *bhukti*, *viṣaya*, *maṇḍala*, *vīthi* and *grāma*.¹ Here we see the absence of *āhāra* and *pathaka*, but in their place a unit, called *vīthi*, which seems to be unknown to Gujarat. Later after the *Pālas*, three smaller units, *pāṭaka*, *caturaka* and *āvṛtti* came into prominence.²

But *āhāra* and *pathaka* however were current in C. P. and U. P.

In parts of C. P. and C. I. which were ruled by *Vākāṭakas*, the highest unit seems to have been the *viṣaya*; under it were *āhāra*, *bhoga* and *peṭha*. The unit *bhoga* is found once or twice in Eastern Gujarat, but *peṭha* seems to be a speciality of these parts and *Karnāṭaka* and appears to be the ancestor of Marathi *Pet(h)a*, now meaning a street, or rather a section of the city all over *Mahārāṣṭra*. Nearer home, in the Deccan and Karnatak, *raṭṭha* or *rāṣṭra*, it seems, was the largest unit in the earlier period. But after the 5th-6th century, *deśa* took its place,—though a unit *Goparāṣṭra* is mentioned once,—and under it in the descending order were *maṇḍala*, *bhukti*, *viṣaya*, *āhāra*, *pathaka*, *bhoga*, and *grāma*. Of course the order was not fixed. It varied from place to place or from ruler to ruler.

Rajputana had nearly the same territorial units as Northern Gujarat.

This very brief survey shows in what relation Gujarat stood in the domain of administrative systems to other parts of India. Future detailed studies, I hope, will bring forth more differences, if any, and at the same time the parallelisms not known hitherto.

Place-Name Patterns

Place-names, both ancient and modern, can be compared in greater detail with those of Bengal and the Deccan-*Karnāṭaka* but my com-

¹ *History of Bengal*, 265.

² *Ibid.* 208

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ments will be necessarily brief, limited only to the striking affinities and differences.

For Bengal we have the recent work of GOSWAMI alluded to by me before. The inscriptional place-names of the Deccan-*Karnāṭaka* from about 500-1300 A. D. have been collected by Dr. A. V. NAIK, who has worked on the archaeology of these regions. The modern place-names have been gathered by my colleague Dr. KARVE who is studying them from sociological point of view. I am indebted to these scholars for their kindness in allowing me to use the material collected by them for a comparative study.

In the Deccan, as in Gujarat, almost all the place-names from the 5th century onwards are in Sanskrit or Sanskritized. These characteristics generally seem to persist till the end, i.e. up to the 14th century in inscriptions. Thus to take familiar examples, we have *Puṇya* and *Punaka-viṣaya* for *Puṇe* or Poona, *Darppapūḍikā* for *Dāpodī*, *Bheṇsari* for Bhavsari or Bhosari; *Khambagrāma* for *Khāmgam*, *Vorimagrāma* for Boree; *Dādimagrāma* for *Dolembā*, and *Ālandiya-grāma* for *Ālandī*; *Thiūra* for Theur; *Araluva* for Urli; *Pālatthāna-viṣaya* for Phaltan and *Muīlā-nadī* for the *Mulā* river. Thus a *Rāṣṭrakūṭa*, 9th century, inscription accurately describes the topography of Poona and its vicinity, but in a vocabulary which is largely Sanskritized. Wherever the inscriptional names can be identified, the case will be found to be similar. Three centuries later the *Silāhāra* records called *Thāṇā* as *Sthānaka*, but as old Marathi is used in the actual grant portion, many of the place-names retain their existing Prakrit forms.

Are we to understand that till the 10th-11th century Sanskrit was the court language in the Deccan and understood by one and all?

With *Karnāṭaka* the case is slightly different. Till about the 5th century, the earlier Prakrit and the contemporary Sanskrit inscriptions of the Kadambas and others mention place-names which do not appear to be characteristically *Kannada*. But the *Kannada* influence begins to appear from the 7th-8th century onwards¹, so that the actual grant portion, including the names of persons and places can be easily described as old *Kannada*.

¹ See NARASIMHIA, *A Grammar of the Oldest Kanarese Inscriptions*, 1941; and GAI, *Historical Grammar of Old Kannada*, 1946.

A few examples of the place-name endings will illustrate the point. In the Deccan place-names we have the endings *pura*, *nagara*, *vāṭa* or *vāṭikā*, *vāḍā*, *vāḍi*, *valli*, *pallikā*, *sthāna*, -*iya*, *kā* or *ka*; in *Karnāṭaka*, we have a few *puras* and *nagaras* with the principal name in *Kannada* or at times in Sanskrit, but a large majority of places like *Anṇigere*, *Ittage*, and endings with *li* or *lli*, and *pāṭti*. Not only the general ending *grāma* is uncommon, but many of the so-called Sanskrit suffixes or endings are rare, and the names themselves are in *Kannada*. In this respect *Karnāṭaka* seems to have shaken off the Sanskrit influence much earlier or imbibed it less than either the Deccan or Gujarat.

But much more surprising appears to be the fact that in the Deccan epigraphy there is not a single place-name after the 6th century with the ending *padra*, *vadra* or *vasaṇa* and a few only with *pāṭaka*, *palli* and *valli*. *Padra* is found in an early *Sātavāhana* inscription, once for a place in the present Nasik District and the other time for a place in the present Thana District. Are we to assume that the *padra*-belt of place-names belongs to Gujarat and other Northern regions, and had spread in the 3rd-4th century up to Nasik in the south? The conclusion seems to be very startling and I would leave it as it is, unless further corroboration is available. If it is confirmed, it would further show that the writers of epigraphs did not so tamper with the then existing names, while sanskritizing them, as to change them completely, but remained true to their inherent regional forms. For place-name endings in -*padra* are found in the *Rāṣṭrakūṭa* inscriptions from Gujarat, while they do not occur in those from the Deccan and *Karnāṭaka*.

Another significant difference is that already in the Deccan-*Karnāṭaka* records of the 8th-9th century we find the place-names ending in é, for example, *Kiṇayigé*, *Karandigé*, for places round about Kolhapur; *Cāmḍigé*, *Miriñjé*. This ending -é is a characteristic feature of the modern place and personal (surnames) names in the Deccan. Since in inscriptions it largely occurs in place-names in and on the *Karnāṭaka* border, it would not be surprising if it is ultimately proved to be of *Karnāṭaka* or Dravidian origin.

Rarely the -é ending is found in the old and as well as new place-names of Gujarat.

The Deccan being a hilly and plateau region, place-names indicating or bearing on its physiographic features will be found. We would await

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with interest the results of Drs. KARVE's and NAIK's studies about place-names of the Deccan, when further detailed comparison with Gujarat place-names will be possible.

In Bengal the inscriptional evidence regarding place-names does not take us at present beyond the 6th century A.D., though we have a limestone plaque from *Mahāsthān* (of the Mauryan period), which mentions *Pumḍanagala* (*Pundranagara*). But from 400 A.D. the evidence is available in an unbroken chain right up to 1200 A.D. Here too Mr. GOSWAMI has noted that many of the place-names are in Sanskrit or sanskritized with a good sprinkling of *Desī* names, though he has not traced their development, nor said whether in the later records we get more Prakrit names than in the earlier period. He has also not first clearly classified and grouped the various endings. But analysing the names we get the following endings: (I have omitted some where I was doubtful of the true ending).

<i>Pāṭaka</i> > <i>Pādā</i> > <i>Pārā</i>	<i>Valli</i>
<i>Vāṭaka</i>	<i>Tenkari</i>
<i>Vṛndaka</i>	<i>Khāḍi</i>
<i>Sikā</i>	<i>Kāṇḍi</i>
<i>Gohālī</i> > <i>Goal</i>	<i>Dāhara</i>
<i>Puñjaka</i>	<i>Thāna</i>
<i>Kunḍa</i> > <i>Konḍa</i>	<i>Nagara</i>
<i>Avakāśikā</i>	<i>Khāmbhava</i> > <i>Khabha</i>
<i>Vilāti</i> > <i>Vāḍī</i> (?)	<i>Bhiṭṭa</i> > <i>Bhiṭṭi</i> or <i>Bhiṭā</i>
<i>Joṭikā</i> or <i>Yoṭa</i> > <i>Joṭa</i> > <i>Jola</i>	<i>Gaccha</i>
<i>Vāṭa</i>	<i>Gudi</i>
<i>Carmmaṭa</i> > <i>Cammaṭa</i> > <i>Cāmṛā</i>	<i>Vola</i>
<i>Vāḍī</i>	<i>Pokhira</i>
<i>Roṭṭikā</i>	<i>Pāla</i>
<i>Voraka</i> > <i>Vola</i> > <i>Pola</i>	<i>Bhoga</i>
<i>Pallikā</i>	<i>Muṇḍa</i>
	<i>Dvipa</i> .

Even after the omission of a few doubtful ones, the list is much larger than that of Gujarat inscriptional place-names. Among the Sanskrit endings common with those from Gujarat are *pura*, *nagara*, *pāṭaka*, *vāṭaka*, *vāṭa*, *vāḍī*, *pallikā*, *valli*. There is the total absence of *padra* or *vadra* and *vasaṇa*, or even *sara*, though there are many others.

for lakes, ponds and other types of drainage. *Pallī* and *valli* are comparatively very few. *Pāṭaka* becomes *pāḍā* or *pāṛā* in modern Bengali.

But among the rest, a fairly large number are characteristic of Bengal, a land of large rivers, and numerous large and small water-courses, and a land which was for long beyond the pale of Aryan civilization, and even now has on its north-eastern as well as on its western and southern borders pockets of primitive tribes, probably aborigines of the land.

Expressive of its varied drainage system are the endings *Joṭikā* or *Yota*, modern *Joṭa* or *Jola*; *Jod*, *Judi*, *Juli*; *Khāḍi* > *Khāri*, (ditch); *Kundi*, *Dāhara* and *Pokhara* (pond), *Avasikā* or *Sikā* (channel) and *Vāpika*; so also are the expressions “*Sataṭapadmāvāṭi*”, house on the bank of *Padmā*”, signifying the way how a large number of people live on the river; indicative of other types of homesteads are the endings *Bhiṭṭi*, *Bhiṭi* or *Bhitā* and of the marshy character of the land are the endings—a large number—*Vilati* or *Vāḍī*; of Bengal’s extensive fields *Voraka* > *Vola* > *Pola*; its groves and forests, *Puñjaka*, *Gaccha*, and *Vṛndaka*; of its hills and hillocks endings like *Tenkari* and *Kuṇḍa* > *Konda*.

Correlating some of the ancient place-name endings with modern Bengali place-names, GOSWAMI finds that “the endings *jola*, *joli*, *joṭa*, *joṭikā* meaning channel, water-course, river-water are quite abundant specially in the districts of West Bengal”; so also the place-names with the endings in *kunda*, *kundi* or *konda* (high land). Modern place-names in deltaic Bengal abound in names of various fishes, one of the most common dishes of the people.

Since I am not dealing with modern place-names, it is not necessary to follow further Mr. GOSWAMI’s studies, but it is necessary to note his conclusion that many of the endings show Dravidian, Austro-Asiatic and Tibeto-Burmese affinities. Thus *jola*, *bhiṭṭi* or *bhiṭi* (house), *guḍdi*, *gadḍa*, *guḍi*, *pola* and *vola* (field), *kunda* (hill or hillock) are similar to or identical with words in the Dravidian languages, Tamil, Telugu and *Kannada*.

Those ending in *muṇḍa* or *da* betray Austro-Asiatic or *Muṇḍā* or Kolarian influence, whereas words *cō* or *ca* meaning water are supposed to be of Tibeto-Burman origin.

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These place-name studies reveal how Bengal, which according to later Vedic literature was not Aryanized for a long time, in spite of its later rapid Aryanization, still retains many of its varied non-Aryan traits; while Gujarat and the Deccan show a greater degree of Aryanization. Bengal, being nearer to the primitive cultures of the Far East and even now surrounded by these, has more of the non-Aryan Austro-Asiatic and Dravidian elements, while Gujarat on account of its proximity to the Northern Aryan culture has a preponderance of its elements. However, some names and name-endings as shown above do point to an earlier (?) Austro-Asiatic cultural phase in Gujarat.

Prehistoric Archaeology also seems to favour this view. For the Stone Age industries of the *Sābarmatī*, *Narmadā*, Orsang and Karjan valleys, most probably of the Middle Pleistocene period, the geological period when man first came to live in what is now called Gujarat, show such resemblance to the geologically earlier South Indian industries that in our present state of knowledge it appears that Early Man with his Stone Age culture came to Gujarat from South India.

Personal Names

Personal names from inscriptions from other parts of India have not been so far studied. My studies of the Deccan personal names of the early centuries of the Christian era incline me to the view that these names,—the sources of which are the donatory inscriptions at Bharhut, Sanchi, Bodhgaya and Mathura—which were mostly inspired by the new faiths, Jainism and Buddhism, or the existing Rudra and *Nāga* cult will show more or less the same features as shown by the Deccan names found in the caves in the Western Ghat, and at Amaravati, *Jagayyapeta* and *Nāgārjunikonda* in *Andhra*.

After the 4th century the names are mostly of *Brāhmaṇas* and are in Sanskrit. But here too the *Karnāṭaka* inscriptions of the 6th century and later show distinct *Kannada* touch. Whether these or inscriptions from other parts of India will be so rich in names of the common people as some of those of Gujarat, I cannot say off-hand. Very probably not. But these when collected and studied will throw additional light on the results obtained by place-name studies.

Corroboration from other Sources Necessary

The study of inscriptive places and peoples has thrown light on several aspects of ancient and early mediaeval culture of Gujarat and their corresponding modern counterparts. But this light has been from one side only. What is necessary is to make the subjects discussed in these lectures more exhaustive and comprehensive. Then only we shall know how far the conclusions or suggestions arrived at are wrong and need modification.

New Lines of Investigation

Actual field work, visit to every village identified or now mentioned in revenue and postal directories is necessary. The investigator should note in this survey the physical, geographical, or traditional causes which are supposed to be responsible for the name of the place visited. He should also note the different ways in which the name is pronounced and written, by the various communities inhabiting the village.

Side by side with these we must have a corpus of place- and personal names occurring in early mediaeval Sanskrit and Prakrit literature and another similar corpus from Arabic, Persian, and 16th century and later *Gujarātī* and *Marāthī* and *Modī* papers of the Maratha period, and the early maps prepared during the East India Company's period.

Collection of the data from all these sources of the post-thirteenth century and the pre-thirteenth century inscriptive and literary data will give us a regular series of names of places and peoples, wherein the historian and the linguist will find the missing intermediate forms so necessary for the true reconstruction of cultural history of a region.

Attention should also be devoted to the collection of surnames by castes and sub-castes, noting wherever possible the original, traditional or otherwise, place of residence and the profession followed by the members, say, 50 or preferably 100 years ago. Such a study alone can reveal the various social and cultural factors underlying a surname. For welcome as is the study of *Gujarātī* surnames by Mrs. Vinodini NILAKANTHA, it does not go far enough.

Cognate to this is the study of *Brāhmaṇas*. As I have said previously WILSON's and ENTHOVEN's study, admirable as they were for the period

when they were written, give us but few details. Since these pioneers wrote, good work is being done by the School of Sociology, but probably for want of suitable students the work is very slow. Unless it can be expedited and the several *Brahmana* sub-castes systematically surveyed, followed at the same time by their anthropological survey, as is being done in the Deccan College Research Institute, Poona, no fruitful results will be obtained. Meanwhile the evidence is fast disappearing or being more and more contaminated.

So much for the semi-linguistic, historico-geographical, sociological and anthropological studies. I turn now to the investigation of history through archaeology. Students of Gujarat's historic archaeology know that very little is known about Southern and Central Gujarat, whereas we do know something of Northern Gujarat and Kathiawad through the surveys of surface monuments in the last century by BURGESS and COUSENS.

How are we to search for fresh old monuments? Either there must be some clues which when followed up may reveal the hidden or even surface monument and its true historical value or there must be a systematic survey, taluka by taluka, as Mr. GADRE of the Baroda Archaeological Department was doing up to last year since 1934, but which is now stopped for want of assistants. This work is both costly and long.

Here the inscriptions can help. They sometimes refer to a temple or other monument erected at a certain place. If this place is identified, then a visit to the place will most probably lead to the discovery of the monument. Even where no monument is mentioned in inscriptions, it would be worth while to investigate all those places which have been mentioned and identified. The identifications give invaluable clues as to the antiquity of the place, and in the absence of regular village-to-village surveys, the only and the most important clues. A personal visit to these places may show, besides surface monuments, in many cases the ancient mounds. The study of these mounds, the debris strewn over them, might lead us to ancient potsherds, the most indestructible and important evidence of the once existing habitation at the place.

The present study of place-names has already brought to light a number of such places in Southern, Central, and Northern Gujarat and

Kathiawad. These should now be visited and systematically investigated. The investigator need not confine himself merely to the archaeological account of the place. He should interest himself in the complete cultural history of the place. Previous training and interest in the subjects dealt with here should enable him to prepare a full case-history of the areas he visits. These will form the basis for all subsequent archaeological, linguistic and sociological investigations.

It must have been evident that my studies have revealed only a few facets, in some cases very dimly indeed, of Gujarat's past culture through historical and cultural geography and ethnography. These must needs be supplemented soon by several field surveys.

When and whether the regional Universities will come into existence one does not know. But it is not too much to hope that various research institutions, besides the University of Bombay, will make provisions for these archaeological, sociological and linguistic studies. If started in the near future on a well-planned scheme and worked out systematically by a trained body of workers, we shall have in a decade or so the true basis for writing a comprehensive history of Gujarat and other regions.

APPENDIX III

LIST OF PLACE-NAMES FROM CAULUKYA INSCRIPTIONS AND THEIR IDENTIFICATION

INSCRIPTIONAL PLACE-NAME	REFERENCE	PERIOD	LOCALITY	IDENTIFI- CATION
<i>Ābuya</i> -grāma	EI. VIII. 222.	<i>Bhīma</i> II v.s. 1287	S. Rajputana N. Gujarat	<i>Ābu</i>
<i>Ādhīvādā</i> -grāma in <i>Varddhī-pathaka</i>	IA. VI. 196-99	<i>Jayamīta-</i> <i>śīṁha</i> v.s. 1280	N. Gujarat	<i>Ādhīvādā</i> .
<i>Ahada</i> in <i>Medapāṭa</i> - <i>Māṇḍala</i>	AIOCR. VII. 643	<i>Bhīma</i> II	Udaipur	<i>Ahāḍa</i>
<i>Āhirānā</i> -grāma in <i>Viṣaya</i> and <i>Dāṇḍāhī</i> - pathaka.	IA. VI. 208-10	<i>Tribhuvana-</i> <i>pāla</i> v.s. 1299	N. Gujarat	<i>Irānā</i>
<i>Aikayikā</i> -grāma in <i>Kaccha-māṇḍala</i>	IA. VI. 193-94	<i>Bhīma</i> I v.s. 1086	Cutch	<i>Ekaliyu</i> (?) (<i>Lakhpat</i>)
<i>Ākavalīyā</i> -grāma in <i>Surāṣṭra</i> - <i>māṇḍala</i>	IA. XVIII. 112-114	<i>Bhīma</i> II v.s. 1266	S. Kathiawar	<i>Āṅkala</i> (?) (<i>Junāgadh</i>)
<i>Ākhi</i> -grāma	EI. VIII. 219-29	<i>Bhīma</i> II v.s. 1287	S. Rajputana N. Gujarat	Not identified. Could it be con- nected with <i>Nakhi</i> lake?
<i>Ālavīḍagāmva</i> -grāma in <i>Ā</i> (<i>mā</i> ?) <i>khulagāmva</i>	IA. XVIII. 82-84	<i>Ajayapāla</i> v.s. 1231	Central Gujarat	Not identified.
<i>Ā</i> -grāma in <i>Pūrṇa-</i> pathaka in <i>Narmadā-</i> <i>tāṭa-māṇḍala</i>				
<i>Anahilapāṭaka</i> - <i>nagara</i>	IA. X. 159-60	<i>Jayasīṁha</i> v.s. 1196	N. Gujarat	<i>Anāv</i> (a)
Do	IA. XI. 71	<i>Bhīma</i> II	Do	Do
Do	Do 242	<i>Arjunadeva</i> v.s. 1320	Do	Do
<i>Anahilapāṭaka</i> - <i>pura</i>	BPSI. 184	<i>Kumārapāla</i> v.s. 1225	Do	Do
<i>Srīmat Anahilapura</i>	EI. VIII. 219-29	<i>Bhīma</i> II v.s. 1287	Do	Do
<i>Srīmat-Anahilapura</i>	RLARBP. 328, 31. 33, 41, 44	<i>Bhīma</i> II v.s. 1288	N. Gujarat	Do

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INSCRIPTIONAL PLACE-NAME	REFERENCE	PERIOD	LOCALITY	IDENTIFI- CATION
<i>Srimat-Anahilapāṭa-ka</i>	IA. 41. 21 V.S. 1348.	<i>Sāraṅgadeva</i> V.S. 1348	Do	Do
<i>Srī-Ānanda-nagara</i>	BPSI. 184	<i>Kumāra-pāla</i> V.S. 1225.	Do	Vadnagar (?)
<i>Ānarīda-pura</i>	EI. I. 299	<i>Kumāra-pāla</i> V.S. 1208.	Do	Do.
Do	EI. XIX. 243	<i>Siyaka-v.s.</i> 1005	Do	
Do	HIG. III. 101.	<i>Sāraṅga-deva</i>	Do	Do
Do	Ibid. 97	Do	Do	Do
<i>Srimat-Ānarīda-pura</i>	EI. I. 317	<i>Karṇa I</i>	Do	?
<i>Āṅganavādā -grāma</i>	IA. VI. 203-4	<i>Bhīma II</i> v.s. 1288	N. Gujarat	<i>Āṅganavādā</i> (Anganwara)
<i>Araṭhatūra -grāma</i> in <i>Dandāhī -pathaka</i>	IA. VI. 208-10	<i>Tribhuvana-pāla</i> V.S. 1299	Do	Aithor
<i>Srimat-Arbuda</i>	EI. VIII. 219-29	<i>Bhīma II</i> V.S. 1287.	S. Rajputana N. Gujarat.	Mt. Abu
<i>Arbudācala-mahā-tīrtha</i>	RLARBP. 328, 31, 33, 41, 44	<i>Bhīma II</i> V.S. 1288	Do	Do
<i>Arisata -pathaka</i>	IA. VI. 202	<i>Bhīma II</i> V.S. 1287.		Not identified
<i>Āśāpalli</i> in <i>Varddhi -pathaka</i> (?)	IA. VI. 210-12	<i>Visāladeva</i> V.S. 1317.	•	Do. Perhaps Aslali.
<i>Āśviliyā</i> in <i>Ubhāloḍa</i> pathaka in <i>Godra-haka-mahāmaṇḍala</i>	IA. X. 159-60	<i>Jayasimha</i> V.S. 1196 and 1202	Central Gujarat	<i>Simnālāyā</i> (Godhra)
<i>Āvala</i> <i>Āmvali</i> } —sāḍhi—	BBRAS. 26. 250	<i>Karṇa I</i> V.S. 1131 also S. Gujarat Saka 996		<i>Amalsāḍ</i>
in <i>Nāgasārikā-viṣaya</i> in <i>Lāṭa desa</i>				
<i>Avantī</i> in <i>Mālava-</i> <i>Kānyakubja</i> <i>Viṣaya</i>	BPSI. 186		Malwa C. India	Ujjain
		V.S. 1225		

PLACE-NAMES FROM CAULUKYA INSCRIPTIONS

INSCRIPTIONAL PLACE-NAME	REFERENCE	PERIOD	LOCALITY	IDENTIFI- CATION
<i>Avayānija -grāma</i> in <i>Cālisā -pathaka.</i>	IA. VI. 199. 200	<i>Bhīma</i> II v.s. 1283	N. Gujarat	Not identified.
<i>Bāmbhaṇavādā</i> in <i>Gambhūtā -pathaka</i>	Important Inscriptions 73.	<i>Mūlarāja</i> II v.s. 1232	Do	<i>Brāhmaṇavādā</i> (<i>Chansma Taluka</i>)
<i>Bhaḍānā -grāma</i> in <i>Gambhūtā -pathaka</i>	HIG. III 198	<i>Jayasimha</i> v.s. 1193	Do	Not identified.
<i>Bhadraṇaka</i> in <i>Srī</i> <i>Saurāṣṭrakadeśa</i>	BPSI. 204-5	<i>Bhīma</i> II v.s. 1275	South-west Kathiawad	<i>Bharānā</i> (<i>Jamnagar</i>).
<i>Srī Bhāillasvāmi</i> <i>mahā-12-maṇḍala</i>	IA. XVIII. 347-48.	<i>Ajayapāla</i> v.s. 1229	Malwa	<i>Bhilsa</i>
<i>Bhālibhādā -grāma</i>	EI. VIII. 222	<i>Bhīma</i> I v.s. 1287	S. Rajputana	Not identified
<i>Bhāṭuṭṭa -padra-</i> <i>nagara</i>	PO. I. ii. 44	<i>Kumārapāla</i> v.s. 1210	Do	<i>Bhāṭuṇḍa</i> <i>Bhākhar</i>
<i>Bhāṁṣara -grāma</i> in <i>Viṣaya</i> and <i>Dāṇḍāhī</i> pathaka	IA. VI. 208-10.	<i>Tribhuvana-</i> <i>pāla.</i> v.s. 1299	N. Gujarat	<i>Bhākhar</i>
<i>Bhojuyā -grāma</i> in <i>Varddhī -pathaka</i>	IA. VI. 205-6	<i>Bhīma</i> II v.s. 1295	N. Gujarat	<i>Bhojwa</i> , 3 miles northwest of Vi- ramgam.
<i>Brahmapuri -grāma</i> on or near the <i>Hi-</i> <i>rāṇyā-nadi</i>	BPSI, 186	<i>Kumārapāla</i> v.s. 1225	Southwest Kathiawad	Not identified
<i>Brahmapuri</i> in <i>Var-</i> <i>ddhi -pathaka</i>	IA. VI. 210-12	<i>Viṣaladeva</i> v.s. 1317	N. Gujarat (?)	Do
<i>Bhr̥migārīka-64-</i> pathaka	IA. XVIII. 347	<i>Ajayapāla</i> v.s. 1229	Malwa	Do
<i>Bhūharādā -grāma</i> in <i>Surāṣṭra -maṇḍala</i>	IA. XVIII. 112-14	<i>Bhīma</i> II v.s. 1266	Southern Kathiawad	<i>Bhutwār(d)</i> 5 miles west of Jetalsar.
<i>Bramāṇa</i>	EI. VIII. 220	<i>Bhīma</i> II v.s. 1287	S. Rajputana N. Gujarat	Can it be <i>Bāma-</i> <i>niya</i> (<i>Sudasna</i>)?
<i>Brāhmaṇa -pāṭaka</i>	IA. XVIII. 82. 4	<i>Ajayapāla</i> v.s. 1231	Central Gujarat	Not identified
<i>Cālisā -pathaka</i>	IA. VI. 199-200	<i>Bhīma</i> II	N. Gujarat	Do
<i>Caṇḍāvasaṇa -grāma</i> in <i>Viṣaya</i> and <i>Dāṇḍāhī</i> pathaka.	IA. VI. 208. 10	<i>Tribhuvana-</i> <i>pāla.</i> v.s. 1299	N. Gujarat	<i>Chadā(ra)san</i>
<i>Candrāvatī</i>	EI. VIII. 219	<i>Bhīma</i> II v.s. 1287	N. Gujarat	Chandrawati
<i>Cāndrāpalli</i> in <i>Gambhūtā -pathaka</i>	HIG. III 199. 200	<i>Kumārapāla</i> v.s. 1202.	N. Gujarat	(Not identified)

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INSCRIPTIONAL PLACE-NAME	REFERENCE PERIOD	LOCALITY	IDENTIFI- CATION
<i>Chatrāharu -grāma</i> in <i>Vālauya-pathaka</i>	IA. VI. 203-4	<i>Bhīma</i> II v.s. 1288	Do Perhaps <i>Chhatrāra</i> or <i>Chhatral</i>
<i>Chiñdriyāla(-grāma)</i> in <i>Dhāñadā-āhāra-pathaka</i>	EI. XXI. 172	<i>Bhīma</i> I v.s. 1120	Do Not identified
<i>Citrakūṭa</i>	BPSI 227	<i>Rāmadeva</i> v.s. 1352	Rajputana Chitod
<i>Cōda</i>	PO. I. ii. 50	<i>Kumārapāla</i> v. s. 1218	Do Chola
<i>Coruyāvāḍa</i>	BPSI 158	<i>Kumārapāla</i> v.s. 1202	S.W. Kathia- awad Chorwad.
<i>Cūnnari -grāma</i>	IA. VI. 210-12	<i>Visaladeva</i> v.s. 1317	N. Gujarat Not identified
<i>Cuyāmītīja -grāma</i> in <i>Cālisā -pathaka.</i>	IA. VI. 199. 200	<i>Bhīma</i> II v.s. 1283	Do
<i>Dāṅgarauā -grāma</i> in <i>Danḍāhi pathaka</i>	IA. VI 208. 10	<i>Tribhuvana- pāla</i> v.s. 1299	N. Gujarat <i>Dāṅgarwa</i>
<i>Darbhāvatī</i> in <i>Gurjara -maṇḍala</i>	RLARBP. 328, 31, 33, 41, 44.	<i>Bhīma</i> II v.s. 1288	Central Gujarat. Dabhoi.
<i>Dāsayaja -grāma</i> in <i>Viṣaya -Danḍāhi - pathaka.</i>	IA. VI. 208. 10	<i>Tribhuvana- pāla</i> v.s. 1299	N. Gujarat <i>Dāsayaja.</i>
<i>Davāṇī -grāma</i>	EI. VIII. 221	<i>Bhīma</i> II v.s. 1287	S. Rajputana N. Gujarat Dabani, 7 miles northwest west of Delvada, Mt. Abu.
(<i>Laghu</i>) <i>Dābhī -grāma</i>	EI. I. 317	<i>Karna</i> I v.s. 1148	N. Gujarat <i>Dābhī</i>
<i>Dadhimatī -nādī</i>	IA. X. 159.	<i>Jayasimha</i> v.s. 1196	Central Gujarat <i>Dehamai</i>
<i>Dadhipadra</i> Do -maṇḍala	Do Do	Do Do	<i>Dāhod</i> or <i>Dohad</i> . Do
<i>Dāhāḍa</i>	EI. VIII. 221	<i>Bhīma</i> II v.s. 1287.	Do Not identified.
<i>Dālaiūdra -grāma</i> in <i>Varddhī-pathaka.</i>	IA. VI. 206-8	<i>Bhīma</i> II v.s. 1296	N. Gujarat Dalod
<i>Danḍāhi -pathaka</i>	IA. XI. 71-3	<i>Bhīma</i> II v.s. 1256.	Do <i>Danḍāhi</i> of Mirat-i-Ahmadi.
Do	IA. VI. 208	<i>Tribhuvana- pāla</i> v.s. 1299	Do Do

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INSCRIPTIONAL PLACE-NAME	REFERENCE PERIOD	LOCALITY	IDENTIFI- CATION
<i>Devādū -grāma</i> in <i>Varddhī -pathaka</i>	IA. VI. 201-3	<i>Bhīma</i> II v.s. 1287	N. Gujarat Not Identified
<i>Deūlī grāma</i> in	IA. XVIII.	<i>Ajayapāla</i>	Malwa C.
<i>Bhāīllāsvāmī</i> (12).	344	v.s. 1229	India.
<i>Deūlavādā -grāma</i> in	IA. VI. 194-5	<i>Bhīma</i> II	N. Gujarat
<i>Gāmbhūtā -pathaka</i>		v.s. 1262	Delwara (<i>Delvādā</i>)
<i>Deūlavādā -grāma</i> on <i>Sṛī-Arbuda</i>	EI. VIII. 222	<i>Bhīma</i> II v. s. 1287	S. Rajputana N. Gujarat
<i>Devanagara</i> for (<i>Somanāthadeva-</i> <i>nagara</i>).	BPSI. 184	<i>Kumārapāla</i> v. s. 1225	S.W. Kathia- wad
<i>Dhāmanacchā -grāma</i> in	JBBRAS. 26. 250	<i>Karṇa</i> I Saka 996	<i>Dhamadachā</i> (<i>Dhārāchha</i>).
<i>Talabhadrikā</i> -36 in <i>Nāgasārikā -viṣaya</i> , <i>Lāṭadeśa</i> .	EI. XXI. 171-72	<i>Bhīma</i> I v.s. 1126	N. Gujarat Dhanda about 10 miles east of Palanpur.
<i>Dhanāra grāma</i> in <i>Satyapura-maṇḍala</i>	EI. X. 78-9	<i>Mūlarāja</i> I v.s. 1051	S. Rajputana N. Gujarat
<i>Dhārāpuri</i>	BPSI. 186	<i>Kumārapāla</i> v.s. 1225	Malwa C. India.
<i>Dharavadrīkā</i> in <i>Kaccha-maṇḍala</i>	IA. VI. 193-4	<i>Bhīma</i> I v.s. 1086	Cutch
<i>Dhaiūlī -grāma</i>	EI. VIII. 220	<i>Bhīma</i> II v.s. 1287	S. Rajputana N. Gujarat
<i>Dhavalakka</i> in <i>Gurjara-maṇḍala</i>	RLARBP. 328, 31, 33, 41, 44.	<i>Bhīma</i> II v.s. 1288	Central Kathiawad
<i>Dhedha -vasaṇa</i> in <i>Varddhī -pathaka</i>	IA. VI. 206.8	<i>Bhīma</i> II v. s. 1296	N. Gujarat
<i>Doḍiyā -pataka</i> in <i>Gāmbhūtā -pathaka</i>	IA. VI.	<i>Ājārānta-</i> <i>śīṁha</i> v.s. 1280.	Do
<i>Dohalikā -grāma</i> in	IA. XI. 71-3.	<i>Bhīma</i> II	<i>Doḍivādā</i> 12
<i>Dandāhī -pathaka</i>		v.s. 1256	miles southwest of <i>Gāmbhu</i>
<i>Ducānā</i> in <i>Varddhī -</i> <i>pathaka</i>	IA. VI. 205-6	<i>Bhīma</i> II v.s. 1295.	Do
			<i>Dumāna</i>

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INSCRIPTIONAL PLACE-NAME	REFERENCE PERIOD	LOCALITY	IDENTIFI- CATION
<i>Dūdhukha</i> -grāma in Varddhī -pathaka	IA. VI. 210-12 V.S. 1317	<i>Visaladeva</i> Do	Might be Dudha about 6 miles west of Patan.
<i>Dvāravatī</i>	PO. 2.227	<i>Arjunadeva</i> S.W. Kathia- war	Dwarka.
<i>Gāmbhūtā</i> -pathaka	HIG. III. 198	<i>Jayasimha</i> N. Gujarat	<i>Gāmbhu</i>
Do	Ibid. 199. 200	<i>Kumārapāla</i> v.s. 1202	Do
Do	Imp. Inscr. 73	<i>Mūlarāja</i> II v.s. 1232.	Do
Do	IA. VI. 194-5	<i>Bhīma</i> II v.s. 1263.	Do
<i>Gābhalā</i> -grāma in <i>Dīlavika</i>	EI. II. 26.	N. Gujarat	(perhaps near Dilmal).
<i>Ghadahaḍikā</i> -12 in <i>Kaccha</i> - <i>maṇḍala</i>	IA. VI. 193-4	<i>Bhīma</i> I v.s. 1086	Ghadada or Ghad (Bhuj).
<i>Ghaṇṭāpalli</i>	AIOCR	<i>Bhoja</i> , (Paramara)	Central Gujarat
	I (Poona)	v.s. 1003.	<i>Ghantoli</i> (<i>Sankhedā</i>)
<i>Ghamṭelāñā</i> -grāma in <i>Surāṣṭra</i> - <i>maṇḍala</i>	IA. XVIII. 112-4	<i>Bhīma</i> II v.s. 1266	Central Kathiawad
<i>Ghāiryāvalī</i> -grāma in <i>Gāmbhūtā</i> -pathaka	IA. VI. 194-5	<i>Bhīma</i> II v.s. 1263	<i>Ghatila</i> (?) 3 miles south-east of Shapur.
<i>Ghūṣadī</i> -grāma in Varddhī-pathaka	IA. VI. 205-6	<i>Bhīma</i> II v.s. 1295	Do
Perhaps the ori- ginal site of mod- ern Viramgam			
<i>Godrahaka</i> - <i>mahā</i> - <i>maṇḍala</i>	IA. X. 159-60	<i>Jayasimha</i> Central Gujarat.	Godhra
<i>Grāmapādra</i> (or <i>Padra</i> -grāma) in <i>Dhāṇadā</i> - <i>hāra</i> -pathaka	EI. XXI. 171-2	<i>Bhīma</i> I v.s. 1120	Cannot be traced.
<i>Gundāūka</i> -grāma in <i>Satyapura</i> - <i>maṇḍala</i>	EI. X. 78-9	<i>Mūlarāja</i> I v.s. 1051	Gondau (Sanchor).
<i>Gumṭhāvāḍā</i> -grāma in <i>Vālavya</i> -pathaka	IA. VI. 203-4	<i>Bhīma</i> II v.s. 1288	(Not traced so far).
<i>Gūrjara</i> - <i>maṇḍala</i>	IA. X. 159-60	<i>Jayasimha</i> v.s. 1196	Reference in Dohad Inscr. C. Gujarat.

PLACE NAMES FROM CAULUKYA INSCRIPTIONS

INSCRIPTIONAL PLACE-NAME	REFERENCE PERIOD	LOCALITY	IDENTIFI- CATION
Do	BPSI. 186	<i>Kumārapāla</i> v.s. 1225	
<i>Gurjara-maṇḍala</i>	RLARBP. 328, 31, 33, 41, 44.	<i>Bhīma</i> II v.s. 1288	Ref. in Girnar Inscr. Kathiawad
<i>Gurjara-maṇḍala</i>	BPSI. 227	<i>Rāmadeva</i> v.s. 1352	Ref. in Cambay
<i>Haṇḍāiūdrā -grāma</i>	EI. VIII. 221	<i>Bhīma</i> II v.s. 1287	Inscr. S. Rajputana (Mt. Abu).
<i>Hāṁsalapura -grāma</i> in <i>Varddhi-pathaka</i>	IA. VI. 201-2	<i>Bhīma</i> II v.s. 1287	N. Gujarat <i>Hāsalpur</i>
<i>Hāniyāni -grāma</i> in <i>Varddhi-pathaka</i>	IA. VI.	<i>Bhīma</i> II v.s. 1287	Do <i>Nāviāni</i> 2 miles southwest of Hasalpur.
<i>Hiranyā -nadi</i>	BPSI. 186	<i>Kumārapāla</i> v.s. 1225	S. W. Kathia- war Hiran river.
<i>Heṭhaūmī -grāma</i>	EI. VIII. 222	<i>Bhīma</i> II v.s. 1287	S. Rajputana Hetamji 2 miles s. of Delvada, Mt. Abu.
<i>Hurmuja</i> (coast of) <i>Ilā</i> in <i>Dkāṇadāhāra-</i> <i>pathaka</i>	IA. XI. 242 EI. XXI. 171-2	<i>Arjunadeva</i> <i>Bhīma</i> I v.s. 1120	Persian Gulf. N. Gujarat “Not Ilol as sug- gested”, Palanpur India
<i>Imḍilā -grāma</i> in <i>Gamībhūtā -pathaka</i>	IA. VI. 194-5	<i>Bhīma</i> II v.s. 1263	N. Gujarat
<i>Imdrāvāda</i> in <i>Viṣaya</i> and <i>Dandāhī -pathaka</i>	IA. VI. 208-10	<i>Tribhuvana-</i> <i>pāla</i> v.s. 1299	Do <i>Indrād</i>
<i>Itīlā -grāma</i> in <i>Gamībhūtā -pathaka</i>	IA. VI. 196-8	<i>Jayamta-</i> <i>śiṁha</i> v.s. 1280	Do
<i>Joranagha -grāma</i>	Bharatiya Vidya 1.1	<i>Cāmuṇḍa</i> v.s. 1033	Do <i>Jornag</i>
<i>Srimat Jāngala</i>	BPSI. 186	<i>Kumārapāla</i> v.s. 1225	
<i>Jīrṇadurga</i>	IA. XV. 360	<i>Mehara</i> <i>Thēpaka</i> v.s. 1386	Kathiawad <i>Junāgaḍ(h)</i>
<i>Kachāvali</i> in <i>Tala-</i> <i>bhadrikā -26 pathaka</i> in <i>Nāgasārikā -viṣaya</i> in <i>Lāṭa -deśa</i> .	JBRBAS 26. 250	<i>Karṇa</i> I <i>Saka</i> 996	S. Gujarat Kacholi (Navasari).

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

INSCRIPTIONAL PLACE-NAME	REFERENCE PERIOD	LOCALITY	IDENTIFI- CATION	
<i>Kaccha-mandala</i>	IA. VI. 193-4	<i>Bhīma I</i> v.s. 1086	Cutch	Cutch
Do	IA. XVIII. 109-10	<i>Bhīma II</i> <i>Simha 93</i>	Do	Do
<i>Kaḍā -grāma in Danḍāhi-pathaka</i>	IA. XI. 71-3	<i>Bhīma II</i> v.s. 1256	N. Gujarat	<i>Kara</i> <i>Kara(?)</i>
<i>Kamboikā -grāma in Modhera -8 in Sāras- vata-mandala</i>	IA. VI. 191-2	<i>Mūlarāja</i> v.s. 1043	N. Gujarat	Kamboi Solanki or <i>Kamboī</i>
<i>Kāmvalaili -grāma</i>	IA. XI. 337-38	<i>Bhīma II</i> v.s. 1264	S. Kathiawad	Kamlol (2 miles west of Talaja)
<i>Karīra -grāma</i>	IA. VI. 194-5	<i>Bhīma II</i> v.s. 1263	N. Gujarat	Karela according to 'position' in the map.
<i>Karnnāṭa</i>	PO. I. ii. 50	<i>Kumārapāla</i> v.s. 1218	Ref. in an inscr. from Kiradu (Jodhpur)	<i>Karnnāṭaka</i>
<i>Kāroḍā -grāma</i>	Imp. Inscr. 73	<i>Mūlarāja II</i> v.s. 1232	N. Gujarat	<i>Kāroḍā</i> (Chansma Taluka, Baroda)
<i>Kāsahrada -grāma</i>	El. VIII. 220	<i>Bhīma II</i> v.s. 1287	S. Rajputana	Not traced but many places like Anadra, Vandra etc.
<i>Khambhila -grāma in Varḍḍhi-pathaka</i>	IA. VI. 196-98	<i>Jayamīta- simha</i> v.s. 1280	N. Gujarat	Khambel
<i>Khamdohaka near Brāhmaṇa-pāṭaka</i>	IA. XVIII. 82-4	<i>Ajayapāla</i> v.s. 1231	C. Gujarat	Not identified
<i>Kheṭaka-mandala</i>	El. XIX 242	<i>Siyaka</i> v.s. 1005	C. Gujarat	<i>Kheda</i> (<i>Kaira</i>)
<i>Khimvana-sthāna</i>	El. II. 28	<i>v.s. 1217</i>	N. Gujarat	Not identified
<i>Kālharī -grāma in Gambhūtā -pathaka</i>	IA. VI. 196-8	<i>Jayamīta- simha</i> v.s. 1280	N. Gujarat	<i>Kālri</i>
Do	IA. VI. 194-5	<i>Bhīma II</i> v.s. 1263	Do	Do
<i>Kālā -grāma in Talabhadrikā -26- pathaka in Nāgasāri- kā -viṣaya Lāṭa Deśa.</i>	JBFRAS. 26.250	<i>Karṇa I</i> <i>Saka 996</i>	S. Gujarat	Perhaps Kala- wachh or Kher- gaon acc. to 'posi- tion' (Navsari).

PLACE-NAMES CAULUKYA INSCRIPTIONS

INSCRIPTIONAL PLACE-NAME	REFERENCE	PERIOD	LOCALITY	IDENTIFI- CATION
<i>Kāliyāna</i> -grāma in Varddhī -pathaka	IA. VI. 205-6	<i>Bhīma</i> II v.s. 1295	N. Gujarat	<i>Kāliāna</i>
<i>Kāmbalī</i> -grāma in <i>Viṣaya</i> and <i>Dāṇḍāhi</i> - pathaka	IA. VI. 208-10	<i>Tribhuvana-</i> <i>pāla</i> v.s. 1299	Do	Kambli
<i>Kirāṭakupa</i>	PO. I. ii. 51	<i>Kumāra-</i> <i>pāla</i> v.s. 1218.	S. Rajputana	Kiradu (Jodhpur)
Do	Do p.44	<i>Bhīma</i> II v.s. 1235	Do	Do
<i>Sṛi</i> Do	BPSI. 184	<i>Kumārapāla</i> v.s. 1225.	Do	Do
<i>Kisaraiūlī</i> -grāma	EI. VIII. 220	<i>Bhīma</i> II v.s. 1287	Do	Kivarli, 8 miles southeast of Delvada, Mt. Abu.
<i>Kodā</i> -grāma in <i>Ubhaloḍa</i> -pathaka	IA. X. 159	<i>Jayasimha</i> v.s. 1202	C. Gujarat	Not identified
<i>Koṭaḍi</i>	EI. VIII. 222	Do	Do	Kotra, 7 miles south of Delvada, Mt. Abu.
<i>Kṣāravāha</i>	IA. X. 159-60	<i>Jayasimha</i> v.s. 1196.	C. Gujarat	Kharva
<i>Kuīyala</i> -grāma in <i>Viṣaya</i> and <i>Dāṇḍāhi</i> - pathaka	IA. VI. 208-10	<i>Tribhuvana-</i> <i>pāla</i> v.s. 1299.	N. Gujarat	Kiol or Kiyal
<i>Kūlā</i> - <i>vasaṇa</i> -grāma in <i>Viṣaya</i> and <i>Dāṇḍāhi</i> -pathaka	IA. VI. 198-10	<i>Tribhuvana-</i> <i>pāla</i> v.s. 1299	Do	Probably Jhula- san (according to 'position')
<i>Kumbhārotaka</i> -grāma in <i>Mohadāvāsaka</i> - <i>viṣaya</i> in <i>Khetaka-</i> <i>maṇḍala</i> .	EI. XIX. 236	<i>Siyaka</i> v.s. 1005	North and Central Gujarat	<i>Kāmrod</i> (13 miles east of Modasa, Prantij Taluka) Mahi Kantha Agency
<i>Kuralī</i> -grāma in <i>Viṣaya</i> and <i>Dāṇḍāhi</i> - pathaka	IA. VI. 208-10	<i>Tribhuvana-</i> <i>pāla</i> . v.s. 1299	N. Gujarat	Not traced
<i>Kusaloda</i> -grāma <i>Lakhaṇaiūḍā</i> -grāma in <i>Bhāīlasvāmi</i> -(12) <i>maṇḍala</i>	IA. VI. 208 IA. XVIII. 347-48	<i>Bhīma</i> II <i>Ajayapāla</i> v.s. 1229	N. Gujarat Malwa Central India	Ukhlod Not identified

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INSCRIPTIONAL PLACE-NAME	REFERENCE PERIOD	LOCALITY	IDENTIFI- CATION	
<i>Lāṅgāṇaiyya -grāma</i>	<i>Bhāratīya Vi- dyā</i> , I. 80	<i>Cāmuṇḍa</i> v.s. 1033	N. Gujarat	<i>Lāṅghnaj</i>
<i>Lār(i)a -vasudhā</i>	EI. I. 297	<i>Kumārapāla</i>	Central and Southern Guj.	<i>Lāṭa</i>
<i>Lāṭhivadra -pathaka</i>	BPSI. 158	<i>Kumārapāla</i> v.s. 1202	S.W.Kathia- wad	<i>Lāṭodrā</i> , 4 miles east of Mangrol.
<i>Lavaṁdaḍī -grāma</i>	IA. 41. 203	<i>Kumārapāla</i> v.s. 1213	S. Rajputana	Not identified
<i>Lilāpura</i>	IA. VI. 194-5	<i>Bhīma II</i> v.s. 1262	N. Gujarat	<i>Lilāpur</i> , 12 miles southwest of Vi- ramgam.
<i>Lumḍā -vasaṇa in Varḍḍhi -pathaka (?)</i>	IA. VI.	<i>Viṣaladeva</i> v.s. 1317	Do	Not identified
<i>Mahā-ḥāṁsala -pura- grāma in Varḍḍhi -pathaka (?)</i>	IA. VI. 196-9	<i>Jayamṛtasimha</i> v.s. 1280	N. Gujarat	<i>Hāsalpur</i>
<i>Mahiṁsaka</i>	EI. V. 102-3	<i>Viṣaladeva</i> v.s. 1308	Do	Not identified
<i>Mahi -nadi</i>	EI. XIX. 242	<i>Sīyaka</i> v.s. 1005	N. and Central Gujarat	Mahi river
<i>Mahiṣāṇā -grāma in Danḍāhi-pathaka</i>	IA. XI 71-3	<i>Bhīma II</i> v.s. 1256	N. Gujarat	Mehsana (Now the capital of this <i>prāṇṭ.</i>)
<i>Mākhulagāmva - grāma (42) in Pūrṇa- pathaka in Narbadā- taṭa-mandala.</i>	IA. XVIII. 82-4	<i>Ajayapāla</i> v.s. 1231	Central Gujarat.	Not identified.
<i>Mālakatari -grāma in Gambhūtā-pathaka</i>	IA. VI 194-5	<i>Bhīma II</i> v.s. 1263	N. Gujarat.	Malika, about 5 miles south-east of <i>Lilāpur</i> , near Viramgam.
<i>Mālava</i>	PO. I. ii. 50	<i>Kumārapāla</i> v.s. 1218	S. Rajputana	Malwa
<i>Mālava -deśa</i>	BPSI. 227	<i>Rāmadeva</i> v.s. 1352	Malwa Central India.	Do
<i>Maṇḍali in Varḍḍhi Viṣaya Sārasvata - maṇḍala</i>	IA. VI. 191-3	<i>Mūlaraja I</i> v.s. 1043	N. Gujarat	<i>Māndal</i> or <i>Ma- ndali</i> , 2½ miles south of Delmal
<i>Maṇḍali in Varḍḍhi -pathaka</i>	IA. VI. 201-2	<i>Bhīma II</i> v.s. 1287	Do	Do

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INSCRIPTIONAL PLACE-NAME	REFERENCE	PERIOD	LOCALITY	IDENTIFI- CATION
Do	IA. VI. 207	Do 1296		
Do	IA. VI. 210 -12	<i>Visaladeva</i> v.s. 1317	Do	Do
<i>Srīman -Maṅgalapura</i>	BPSI. 158	<i>Kumārapāla</i> v.s. 1202	S. Kathiawad	Mangrol, south- west coast of Kathiawad.
<i>Maru maṇḍala</i>	PO. I. 47	<i>Kumārapāla</i> v.s. 1218	S. Rajputana	Marwad. Cf. Me- war (<i>Mewād</i>) <i>Mihiravāḍā</i> ?
<i>Masūra -grāma</i> in <i>Ghaḍahāḍikā</i> -12 in <i>Kaccha -maṇḍala</i> <i>Srī -Mātāmahabu</i> <i>-grāma</i>	IA. VI. 193 -4	<i>Bhīma</i> I v.s. 1086	Cutch	Cannot be traced
<i>Medherā -grāma</i>	IA. VI. 201-3	<i>Bhīma</i> II v.s. 1287	S. Rajputana	Not identified but was on Mt. Abu.
<i>Mehūnā -grāma</i> in <i>Varddhi -pathaka</i> <i>Metravāla -grāma</i> in <i>Satyapura -maṇḍala</i> <i>Srī Modhera -kiya</i> in <i>Sārasvata -maṇḍala</i> <i>Mohādavāsaka -viṣaya</i> in <i>Kheṭaka -maṇḍala</i>	IA. VI. 210-12 EI. X. 78-9 IA. VI. 191-3 EI. XIX. 236	<i>Visaladeva</i> v.s. 1317 <i>Mūlarāja</i> I v.s. 1051 <i>Mūlarāja</i> I v.s. 1043 <i>Sīyaka</i> v.s. 1005	N. Gujarat S. Rajputana N. Gujarat Do	Can it be <i>Mudherā</i> ? Perhaps <i>Mahunā</i> (<i>Patan Mahal</i>). Mirpur (?) San- chur Rajputana <i>Mudherā</i> or <i>Mod- harā</i> <i>Modasa</i> on the Majham river Prantij Taluka (Ahmadabad)
<i>Mundasthala</i>	EI. VIII. 221	<i>Bhīma</i> II v.s. 1287	S. Rajputana	Murthala, 8 miles south-east of De- vada on the rail- way line.
<i>Mundaka</i> in <i>Varddhi</i> <i>-viṣaya</i>	JBFRAS. Extra No. 49.	<i>Bhīma</i> I v.s. 1086	N. Gujarat	Not identified
<i>Srī Naddula</i>	PO. I. 44	<i>Kumārapāla</i> v.s. 1216	S. Rajputana	<i>Nādol</i>
<i>Naḍūla -pura</i>	BPSI. 205		Do	Do
<i>Nadrāla -pura</i>	BPSI. 172	<i>Kumārapāla</i> v.s. 1209	Do	Do
<i>Nadū(la)taḍāgikā</i>	IA. 41. 203	<i>Kumārapāla</i> v.s. 1213	Do	<i>Nādlā</i> , Deusri Dist. (Jodhpur)

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

INSCRIPTIONAL PLACE-NAME	REFERENCE	PERIOD	LOCALITY	IDENTIFI- CATION
<i>Nāgasārikā -viṣaya</i>	JBFRAS 26. 250	<i>Karṇa I</i> v.s. 1131	S. Gujarat	<i>Navasāri</i>
<i>Nāha -grāma in Bhāḍilla-svāmī-mahā- dvādaśaka (12) maṇḍala</i>	IA. XVIII. 344	<i>Ajayapāla</i> v.s. 1229	Malwa Central India	Not identified
<i>Nāndā -vasaṇa -grāma in Viṣaya & Danḍāhi -pathaka</i>	IA. VI. 208-10	<i>Tribhuvana- pāla</i> v.s. 1299	N. Gujarat	<i>Nandāsan</i>
<i>Narmadā -taṭa - maṇḍala</i>	IA. XVIII. 82-4	<i>Ajayapāla</i> v.s. 1231	Central Gujarat	
<i>Natāuli -grāma in Cālisā -pathaka</i>	IA. VI. 199-200	<i>Bhīma II</i> v.s. 1283	N. Gujarat	Not identified
<i>Navati</i>	VII. A.I.O.C.R. 642-43	<i>Bhīma II</i> v.s. 1263	Udaipur	<i>Nauti</i>
<i>Navanīsaka -sthāna in Kachha -maṇḍala</i>	IA. VI. 193-4	<i>Bhīma I</i> v.s. 1086	Cutch	Not identified
<i>Navasara</i>	PO. I. ii. 51	<i>Kumāra- pāla</i> v.s. 1218	S. Rajputana	<i>Nausar, Jodhpur State</i>
<i>Nāyakā -grāma in Varḍhi -pathaka</i>	IA. VI. 210-12	<i>Viṣaladeva</i> v.s. 1317	N. Gujarat	Perhaps <i>Naita</i> , 6 miles north of Patan.
<i>Nilachi -grāma in Varḍhi -pathaka</i>	IA. VI. 205-6	<i>Bhīma II</i> v.s. 1295	Do	<i>Nilki</i>
<i>Omkuṛāla -grāma in Cālisā -pathaka</i>	IA. VI. 199-200	<i>Bhīma II</i> v.s. 1283	Do	Not identified
<i>Orāsā -grāma</i>	EI. VIII. 222	<i>Bhīma II</i> v.s. 1287	S. Rajputana	<i>Oria, Mt. Abu</i>
<i>Pālhaṇa -pura</i>	IA. 41. 21	<i>Sāraṅga- deva</i> v.s. 1348	N. Gujarat	<i>Palanpur</i>
<i>Pallaḍikā in Gohanasara in Ghūṣaḍī -grāma.</i>	IA. VI. 205-6	<i>Bhīma II</i> v.s. 1295	N. Gujarat	Not identified. Must be in or near Viramgam.
<i>Pallaḍikā in Āśapalli</i>	IA. VI.	<i>Viṣaladeva</i> v.s. 1317.	Do	Not identified
<i>Pallikā</i>	PO. I. i. 42	<i>Kumāra- pāla</i> v.s. 1209.	S. Rajputana	<i>Pāli</i>

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INSCRIPTIONAL PLACE-NAME	REFERENCE PERIOD	PERIOD	LOCALITY	IDENTIFI- CATION
<i>Philanī -grāma</i>	EI. VIII. 221	<i>Bhīma II</i> v.s. 1287	S. Rajputana	Cannot be traced. Mentioned along with Del- vada, Mt. Abu.
<i>Phīmcadī -grāma</i> in <i>Gambhutā -pathaka</i>	IA. VI. 196-99	<i>Jayamita- sinhā</i> v.s. 1280	N. Gujarat	<i>Phechādi</i>
Do in Varddhi-pathaka	Do	Do	Do	Do
Do	IA. VI. 201-3	<i>Bhīma II</i> v.s. 1287.	Do	Do
<i>Phūlasara -grāma</i>	IA. XI. 337-38	<i>Bhīma II</i> v.s. 1264	S. E. Kathia- wad	Phulsar on the railway line from Talaja to Mahuva.
<i>Prasannapura -sthāna</i> in <i>Kaccha -mandala</i>	IA. XVIII. 109-10	<i>Bhīma II</i> <i>Sin̄hā</i> <i>Samvat</i> 93	Cutch	Not identified.
<i>Prajharikā -grāma</i> in <i>Kachha manḍala</i>	IA. VI. 193	<i>Bhīma I</i> v.s. 1086	Do	Perhaps Pragsar, Bhuj.
<i>Srī Pundarika -giri</i>	EI. VIII. 222	<i>Bhīma II</i> v.s. 1287.		
<i>Pūrṇa -pathaka</i> in <i>Narmadā-taṭa</i> <i>mandala</i>	IA. XVIII 82-84	<i>Ajayapāla</i> v.s. 1231	Central Gujarat	Not properly identified
<i>Rāī -grāma</i> in <i>Talabhadrikā</i> in <i>Nāgasārikā -viṣaya.</i>	JBBRAS. 26.250 *	<i>Karṇa I.</i> v.s. 1131	S. Gujarat	Probably AJRAI
<i>Srimān Raivataka</i>	EI. VIII. 222	<i>Bhīma II</i> v.s. 1287.	S. Kathiawad	<i>Mt. Girnar.</i>
<i>Rājapuri -grāma</i> in <i>Viṣaya</i> and <i>Dandāhi</i> pathaka	IA. VI. 208-10	<i>Tribhuvana- pāla</i> v.s. 1299	N. Gujarat	<i>Rājpur</i> , 5 miles north of Kadi.
<i>Rājāsiyānī -grāma</i> in <i>Varddhi-pathaka</i>	IA. VI. 205-8	<i>Bhīma II</i> v.s. 1296	Do	<i>Rakhiana</i>
<i>Rāṇā-vāḍā -grāma</i> in <i>Vālauya-pathaka</i>	IA. VI. 203-4	<i>Bhīma II</i> v.s. 1288	DO	<i>Rāṇvāḍā</i> (Patan Mahal).
<i>Rāṇeloya -grāma</i> in <i>Varddhi-pathaka</i>	IA. VI. 196-9	<i>Jayamita- sinhā</i> v.s. 1280	Do	<i>Rānela</i> (?)

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INSCRIPTIONAL PLACE-NAME	REFERENCE BPSI. 205	PERIOD IA. VI. 210-12	LOCALITY S. Rajputana N. Gujarat Do Do Do Do Do N. Gujarat Do Cutch S. Rajputana N. Gujarat S. Kathiawad S. Rajputana N. Gujarat N. Gujarat	IDENTIFI- CATION <i>Ratanpur</i> Jodhpur State. Probably Runi, 2 miles east of Patan. <i>Ranāsan</i> (<i>Chāṇasmā</i> Mahal). <i>RIBDI.</i> Either Ruppur, 7 miles north of Patan, or 2 miles north of <i>Chāṇasma</i> . Cannot be identi- fied. Do Do Selvada. (Selwara), 8 miles west north-west of <i>Delvādā</i> <i>Sankli</i> , 3 miles south of <i>Jetalsar</i> . <i>Sālgao</i> (Sal- gaon) 1 mile east-south-east of <i>Delvādā</i> . <i>Sankhalpur</i> , 12 miles south- west of <i>Gāmbhu</i> . Do Do
<i>Ratnapura</i> -84	BPSI. 205		S. Rajputana	<i>Ratanpur</i> Jodhpur State.
<i>Raiṇi</i> - <i>grāma</i> in <i>Varddhi</i> -pathaka	IA. VI. 210-12	<i>Visaladeva</i> v.s. 1317	N. Gujarat	Probably Runi, 2 miles east of Patan.
<i>Riṇasiha</i> - <i>vasaṇa</i> - <i>grāma</i> in <i>Varddhi</i> -pathaka	IA. VI. 210-12	Do	Do	<i>Ranāsan</i> (<i>Chāṇasmā</i> Mahal).
<i>Rīvaḍī</i> - <i>grāma</i> in <i>Varddhi</i> -pathaka	IA. VI. 206-8	<i>Bhīma</i> II v.s. 1296	Do	<i>RIBDI.</i>
<i>Rūpā</i> - <i>pura</i> in <i>Varddhi</i> -pathaka	IA. VI.	<i>Visaladeva</i>	Do	Either Ruppur, 7 miles north of Patan, or 2 miles north of <i>Chāṇasma</i> .
<i>Sadesara</i> -pathaka	IA. VI. 201-3	<i>Bhīma</i> II v.s. 1237	N. Gujarat	Cannot be identi- fied.
<i>Sahajavasaṇa</i> - <i>grāma</i> in <i>Varddhi</i> -pathaka	IA. VI. 205-8	<i>Bhīma</i> II v.s. 1296	Do	Do
<i>Sahasacāṇa</i> - <i>grāma</i> in <i>Kachha</i> - <i>maṇḍala</i>	IA. XVIII. 109-11	<i>Bhīma</i> II <i>Sīṁha</i> <i>Sanīvat</i> 93	Cutch	Do
<i>Sāhilavādā</i>	EI. VIII. 221	<i>Bhīma</i> II v.s. 1287	S. Rajputana N. Gujarat	Selvada. (Selwara), 8 miles west north-west of <i>Delvādā</i>
<i>Sākāli</i> - <i>grāma</i> in <i>Surāṣṭra</i> - <i>maṇḍala</i>	IA. XVIII. 112-14	<i>Bhīma</i> II v.s. 1266	S. Kathiawad	<i>Sankli</i> , 3 miles south of <i>Jetalsar</i> .
<i>Sāla</i> - <i>grāma</i>	EI. VIII. 222	<i>Bhīma</i> II v.s. 1287	S. Rajputana N. Gujarat	<i>Sālgao</i> (Sal- gaon) 1 mile east-south-east of <i>Delvādā</i> .
<i>Salakhana</i> - <i>pura</i> in <i>Varddhi</i> -pathaka	IA. VI. 196-99	<i>Jayamīta</i> - <i>sīṁha</i> v.s. 1280	N. Gujarat	<i>Sankhalpur</i> , 12 miles south- west of <i>Gāmbhu</i> .
Do	IA. VI. 203-4	<i>Bhīma</i> II v.s. 1288	Do	Do
Do	IA. VI. 205	Do	Do	Do

PLACE-NAMES CAULUKYA INSCRIPTIONS

INSCRIPTIONAL PLACE-NAME	REFERENCE	PERIOD	LOCALITY	IDENTIFI- CATION
<i>Samadīyā -grāma</i> in <i>Surāṣṭra -maṇḍala</i>	IA. XVIII 112-14	<i>Bhīma</i> II v.s. 1266	S. Kathiawad	<i>Samadhiāla</i> , 11 miles south- east of Vanthli.
<i>Sāṃparā -grāma</i> in <i>Vālauya-pathaka</i>	IA. VI. 203-4	<i>Bhīma</i> II v.s. 1288	N. Gujarat	<i>Sāṃprā</i> , 12 miles north of <i>Pātan</i> .
<i>Sāṃpavāḍā -grāma</i> in Varddhī-pathaka	IA. VI. 196-9	<i>Jayanta-</i> <i>śiṁha</i> v.s. 1280	N. Gujarat	<i>Sāṃpavāḍā</i> , 13 miles south - west of <i>Gambhu</i>
Do	IA. VI. 201-3	<i>Bhīma</i> II v.s. 1287	Do	Do
<i>Samvatasara -grāma</i> in <i>Ganībhūtā -</i> <i>pathaka</i>	RLARBP 358	<i>Kumārapāla</i> v.s. 1202	Do	Cannot be traced
<i>Sāṃdiha -grāma</i> in Varddhī -pathaka	IA. VI.	<i>Viśaladeva</i> v.s. 1212	Do	Do
<i>Sāndera -grāma</i>	EI. I. 217	<i>Karna</i> I v.s. 1148	Do	<i>Sander</i>
<i>Sapādalaska</i>	BPSI. 227	<i>Rāmadeva</i> v.s. 1352		
<i>Sāṃgavatā</i> in <i>Bhṛīgāri</i> (64)	IA. XVIII 344	<i>Kumāra-</i> <i>pāla</i> (?) v.s. 1222	Malwa Central India.	Not identified
<i>Sāṅgamakhetaka -</i> <i>maṇḍala</i>	O.C. (Poona) I. 319	<i>Bhoja</i> v.s. 1103	Central Gujarat.	<i>Sāṅkheḍā</i>
<i>Sārasvata -maṇḍala</i>	IA. VI. • 191-3	<i>Mūlarāja</i> v.s. 1043.	N. Gujarat.	
<i>Srī Satruñjaya -</i> <i>mahātīrtha</i>	RLARBP. 328, 31, 33, 41, 44	<i>Bhīma</i> II v.s. 1288	Kathiawad	<i>Satruñjaya</i>
<i>Satyapura -maṇḍala</i>	EI. X. 78-9	<i>Mūlarāja</i> v.s. 1051.	S. Rajputana	<i>Sāñchor</i>
<i>Saurāṣṭra</i>	BPSI. 158	<i>Kumāra-</i> <i>pāla</i> v.s. 1202	S. Kathiawad	<i>Sorāṭh</i>
<i>Saurāṣṭraka -deśa</i>	BPSI. 204-5	<i>Bhīma</i> II v.s. 1275	Do	Do
<i>Surāṣṭra</i>	IA. X. 159-60	<i>Jayasiṁha</i> v.s. 1196.	Do	Do
..... <i>maṇḍala</i>	IA. XVIII 102-14	<i>Bhīma</i> II v.s. 1266	Do	Do

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INSCRIPTIONAL PLACE-NAME	REFERENCE	PERIOD	LOCALITY	IDENTIFI- CATION
<i>Seśadevati -grāma</i> in <i>Gambhūtā-pathaka</i>	IA. VI. 196-99	<i>Jayanta-</i> <i>śimha</i> v.s. 1280	N. Gujarat	Original <i>Dodiyā-</i> <i>pāṭaka</i> , but later called after the god's name.
Do	IA. VI. 194-5	<i>Bhīma</i> II v.s. 1263.	Do	Do
<i>Sihakā -grāma</i> in <i>Mohaḍavāsaka -viṣaya</i> in <i>Kheṭaka -maṇḍala</i>	EI. XIX 236	<i>Siyaka</i> v.s. 1005	N. Gujarat	Sika (Idar State), 8 miles south- south-west of Modasa.
<i>Sihara -grāma</i>	EI. VIII. 222	<i>Bhīma</i> II v.s. 1287	S. Gujarat	Ser, 8 miles north- east of Delvada.
<i>Simhapura</i>	BPSI. 227	<i>Rāmadeva</i>	S.E. Kathia- wad.	Sihor
<i>Sindhu</i>	IA. X. 159-60	<i>Jayasiṁha</i> v.s. 1196	Sindh	
<i>Sīrasāvi -grāma</i> in <i>Viṣaya</i> and <i>Danḍāhi -pathaka</i>	IA. VI. 208-10	<i>Tribhuvana-</i> <i>pāla</i> v.s. 1299	N. Gujarat	SARSAO
<i>Sivalīyā -vahaṇi</i> in <i>Surāṣṭra maṇḍala</i>	IA. XVIII. 112-124	<i>Bhīma</i> II v.s. 1266	Kathiawad	Not traced.
<i>Soṣaḍī -nadi</i> in <i>Surāṣṭra maṇḍala</i>	IA. XVIII. 112-14	<i>Bhīma</i> II v.s. 1266	Do	Do
<i>Somanāthadeva -</i> <i>nagara</i>	IA. XI. 242.	Arjunadeva	Do	<i>Somanath-pāṭan</i>
<i>Srī Someśvara -</i> <i>pattana</i>	PO. I. 38	<i>Kumāra-</i> <i>pāla</i>	Do	Do
<i>Somanāthadeva -</i> <i>pattana</i>	IA. XI. p. 242	Arjunadeva	Do	Do
<i>Stambhanaka -pura</i> in <i>Gurjara-mandala</i>	RLARBP. 328 31, 33, 41, 44	<i>Bhīma</i> II v.s. 1288	Central Gujarat	<i>Khambhāt</i> (Cambay).
<i>Srī Stambha-tīrtha</i>	BPSI. 227	<i>Rāmadeva</i> v.s. 1352.	Do	Do
<i>Srī Sthalaka</i> on <i>prāci-Sarastvatī</i>	IA. VI. 191-3	<i>Mūlarāja</i> v.s. 1043	N. Gujarat	Sidhpur
<i>Suhāṣadā -grāma</i> in <i>Varddhī -pathaka</i>	IA. VI. 210-12	<i>Visaladeva</i> v.s. 1317	Do	Cannot be traced.
<i>Sūnaka -grāma</i>	EI. I. 317	<i>Karṇa</i> I	Do	Sunak, 12 miles east-south-east of Patan

PLACE-NAMES CAULUKYA INSCRIPTIONS

INSCRIPTIONAL PLACE-NAME	REFERENCE	PERIOD	LOCALITY	IDENTIFI- CATION
<i>Sūnaka -grāma</i>	EI. II. 33	V.S. 1356	Do	Do
<i>Sūrayaja -grāma</i> in	IA.VI. 201-2	<i>Bhīma</i> II	N. Gujarat	Suraj
<i>Varddhī -pathaka</i>		V.S. 1287		
<i>Talabhadrikā - 26</i>	JBBRAS. 26.250	<i>Karṇa</i> I	S. Gujarat	Not traced.
(36?) <i>-pathaka</i> in		<i>Saka</i> 996		
<i>Nāgasārikā -viṣaya</i> in				
<i>Lāṭa-Deśa</i>				
<i>Tāladhvaja</i>	IA. XV. 360	Mehera V.S. 1386	Kathiawad	Talaja (?)
<i>Talājha</i>	IA. XI. 338	Mehara Jagamalla under <i>Bhīma</i> II V.S. 1264	Do	Do
<i>Talāra</i>	BPSI. 158	<i>Kumārapāla</i> V.S. 1202	Do	Talodra (?)
<i>Taṇukotṭa</i>	PO. II. i. 51	<i>Kumāra-pāla</i> V.S. 1218	S. Rajputana	Tanot (Jaisalmer State).
<i>Timvāṇaka</i>	RLARB. 253	<i>Bhīma</i> II V.S. 1292	Kathiawad	<i>Timānā</i> (near Talaja)
Do	IA. XI. 337-38	Mehara King Jagamalla under <i>Bhīma</i> II V.S. 1264	Do	Do (41)
<i>Torāṇa -grāma</i> in	JBBRAS. 26	<i>Karṇa</i> I	S. Gujarat	Torangam
<i>Talabhadrikā -</i>	26.250 •	<i>Saka</i> 996		
36 <i>pathaka</i>				
<i>Nāgasārikā -viṣaya</i>				
<i>Lāṭa - Deśa.</i>				
<i>Tribha -grāma</i>	IA. VI. 208-10	<i>Tribhuvana-pāla</i> V.S. 1299	N. Gujarat	Tarabh
<i>Trihaṭi -grāma</i>	IA. VI. 205-6	<i>Bhīma</i> II V.S. 1295	N. Gujarat	Tret
<i>Laghu-Ubhaṭā -grāma</i>	IA. VI. 206-8	<i>Bhīma</i> II V.S. 1296	Do	Ubhada (<i>Nānā</i>)
in <i>Varddhī-pathaka</i>				
<i>Ubhaloḍa-pathaka</i> in	IA. X. 159-60	<i>Jayasimha</i> V.S. 1196	Central Gujarat	Abhold, 6 miles south of Dohad
<i>Godrahaka-mahā-mandala</i>				

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INSCRIPTIONAL PLACE-NAME	REFERENCE	PERIOD	LOCALITY	IDENTIFI- CATION
<i>Uṇjhā -grāma</i>	PO. I. iv. 40	<i>Ajayapāla</i> v.s. 1231	N. Gujarat	<i>Unjhā</i>
<i>Do. in Viṣaya and Daṇḍāhipathaka</i>	IA. VI. 208-10	<i>Tribhuvana- pāla</i> v.s. 1299	Do	Do
<i>Srīmat Ujjayamta tīrtha</i>	RLARBP 356	<i>Kumārapāla</i> v.s. 1215	Kathiawad	Mt. Girnar.
<i>Do—Ujjayamta mahātīrtha</i>	Ibid. 328, 31, 33, 41, 44.	<i>Bhīma II</i> v.s. 1288	Do	Do
<i>Uli -grāma or Puli- grāma in Viṣaya and Daṇḍāhipathaka</i>	IA. XI. 71-3	<i>Bhīma II</i> v.s. 1256	N. Gujarat	Probably Piludra.
<i>Umarathā -grāma in Bhṛingāri-64-pathaka</i>	IA. XVIII. 347-8	<i>Ajayapāla</i> v.s. 1229	Malwa	Not identified.
<i>Umvaraṇī -grāma</i>	EI. VIII. 220	<i>Bhīma</i> v.s. 1287	S. Rajputana	<i>Umarni</i> , 7 miles south-south- west of Delvada.
<i>Umdirā -grāma in Vālauya-pathaka</i>	IA. VI. 203-4	<i>Bhīma II</i> v.s. 1288	N. Gujarat	<i>Udrā</i> or <i>Undrā</i>
<i>Umāyūḍa -grāma in Viṣaya and Daṇḍāhi pathaka</i>	IA. VI. 208-10	<i>Tribhuvana- pāla</i> v.s. 1299	Do	<i>Utwa</i>
<i>Ūtaracha -grāma</i>	EI. VIII. 222	<i>Bhīma II</i> v.s. 1287	S. Rajputana N. Gujarat	<i>Utraj</i> , 5½ miles north east of Delvada.
<i>Vaḍasara -grāma in Cālisā-pathaka</i>	IA. VI. 199-200	<i>Bhīma II</i> v.s. 1283	N. Gujarat	Probably <i>Vadsar</i> (Kalol Mahal).
<i>Vahicara in Gam- bhūtā-pathaka</i>	IA. VI. 196-99	<i>Jayamta- simha</i>	Do	<i>Becharaji</i> , 13 miles southwest of Gambhu.
<i>Vahidāu -grāma in Sri Bhāillavāmi Mahādvādaśaka-(12) manḍala.</i>	IA. XVIII. 347-8	<i>Ajayapāla</i> v.s. 1299	Malwa	Not identified.
<i>Vahani -grāma(?) in Surāṣṭra-mandala</i>	IA. XVIII. 112-14	<i>Bhīma II</i> v.s. 1266	S. Kathiawad	Do.
<i>Valaija</i>	BPSI. 158	<i>Kumārapāla</i> v.s. 1202	Do	<i>Balej</i>
<i>Vālauya-pathaka</i>	IA. VI. 203-4	<i>Bhīma II</i> v.s. 1288	N. Gujarat	<i>Baluwa</i> (?) 6 miles north of Patan.

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INSCRIPTIONAL PLACE-NAME	REFERENCE	PERIOD	LOCALITY	IDENTIFI- CATION
<i>Vālhi-grāma</i>	PO. I. ii. 46	<i>Kumārapāla</i> v.s. 1216	S. Rajputana	<i>Bali.</i>
<i>Sri Vāmana-pura</i>	HIG. III. 97	<i>Sāraṅga- deva</i> v.s. 1346	S. Kathiawad	Vanthli.
<i>Sri Vāmana-sthalī</i>	BPSI. 158	<i>Kumārapāla</i> v.s. 1202	S. Kathiawad	Vanthli.
Do in <i>Surāṣṭra- maṇḍala</i>	IA. XVIII 112-4	<i>Bhīma II</i> v.s. 1266	Do	Do
<i>Varaḍī -grāma</i> in <i>Surāṣṭra maṇḍala</i>	IA. XVIII. 110-14	<i>Bhīma II</i> v.s. 1266	Do	Wadal(?)
<i>Varddhi-visaya</i> in <i>Sārasvata maṇḍala</i>	IA. VI. 191-3	<i>Mūlarāja</i> v.s. 1043	N. Gujarat	Vadhiar or Vadhi
Do	JBFRAS Extra No. 49.	<i>Bhīma I</i> v.s. 1086	Do	Do
<i>Varddhi-pathaka</i>	IA. VI. 198-9	<i>Jayamīta- śīṁha</i> v.s. 1280	Do	Do
Do	IA. VI. 205-6	<i>Bhīma II</i> v.s. 1295 <i>Bhīma II</i> v.s. 1296	Do	Do
Do	IA. VI. 201-3	<i>Bhīma II</i> v.s. 1287	Do	Do
<i>Varaṇaka -grāma</i> in <i>Satyapura-maṇḍala</i>	EI. X. 78-9	<i>Mūlarāja</i> v.s. 1051	S. Rajputana	Not properly identified.
<i>Vārāṇasī</i>	BPSI 186	<i>Kumārapāla</i> v.s. 1225	U. P.	Benaras.
<i>Varaṇā-vāḍā-grāma</i> in <i>Dhāṇada-āhāra- pathaka</i>	EI. XXI. 171-2	<i>Bhīma I</i> v.s. 1120	N. Gujarat	<i>Varanavāḍā</i> (Palanpur). 6 miles south of Dhanda.
<i>Vara-asavali-grāma</i> in <i>Dhāṇada-āhāra- pathaka</i>	Do	Do	Do	Cannot be traced.
<i>Varuṇa-śarmakiya- padra</i>	<i>Bharatiya- vidya</i> I. i. 80	<i>Cāmuṇḍa</i> v.s. 1033	Do	<i>Vadasama</i> (Warsama).
<i>Vekariyā -grāma</i> in <i>Kaccha-maṇḍala</i>	IA. XVIII. 109-10	<i>Bhīma II</i> Simha Samvat 93.	Cutch	<i>Verra(?)</i> (Mandvi, Cutch).

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INSCRIPTIONAL PLACE-NAME	REFERENCE PERIOD	LOCALITY	IDENTIFI- CATION
<i>Vilahuja</i>	(Poona) I. 319	<i>Bhoja</i> (<i>Paramāra</i>) V.S. 1103	Central Gujarat
<i>Visanaaveli -grāma</i>	BPSI. 158	<i>Kumarapāla</i> V.S. 1202	S. Kathiawad <i>Visanel</i> (<i>Wisanel</i>) 1 mile east of Chorwad.
<i>Viṣaya-pathaka</i>	IA. XI. 208-11	<i>Tribhuvana-</i> <i>pāla</i> V.S. 1299	N. Gujarat Not identified.
<i>Vodha-grāma</i> in <i>Satyapura-</i> <i>maṇḍala</i>	EI. X. 78-9	<i>Mūlarāja I</i> V.S. 1051	S. Rajputana <i>Bodan(?)</i>

APPENDIX IV

LIST OF PERSONAL NAMES FROM CAULUKYA INSCRIPTIONS

ABBREVIATIONS:—

d = Daughter. d. -in-law = Daughter-in-law. f = Father. s = Son. w. = Wife.

Other abbreviated words have been explained in full when they occur for the first time.

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
1. <i>Āmitada</i> , s. of <i>Mantri</i> Udaya	Minister	Jain	<i>Sri Mālakula</i>		Arjunadeva, v.s. 1320	Kathiawad, p.o. 2.229.
2. <i>Abūnāhīma</i> , f. of <i>Nora-</i> <i>Āśīna Prījī</i>	<i>Nākhu</i> (<i>dā</i>)	Muslim	<i>Khojā</i>	Hurmujia		Kathiawad, IA. xi. 243.
3. <i>Ābhā</i>	<i>Sū.</i> (<i>Sādhu</i>)				v.s. 1348	IA. 4. 21
4. <i>Srī Abhayasīha</i>	<i>Bhadra, Pārikha?</i>				v.s. 1348	IA. x. 241
5. <i>Ābhīravīra</i>					<i>Kumārapālī</i>	Kathiawad, p.o. 1.4-39.
6. <i>Ālha</i> , s. of <i>Dehāṇa</i>	<i>Sre.</i> (<i>Sresthīnī</i>) and <i>Gosīhi</i> (Go)	Jain	<i>Pṛīgītā</i>	<i>Godāhāla</i>	<i>Bhīma II,</i> v.s. 1287	Mt. Abu, HI. viii. 221.
7. <i>Ālhanā</i> , s. of <i>Mārībhadra</i>	<i>Sre.</i> and Go.	-do-	-do-	<i>Umaṇī-</i> <i>Kisariāli</i>	-do-	-do- Ibid. 220

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
8. <i>Ālkāna</i> , s. of <i>Dehāna</i>	<i>Sre.</i> and <i>Go.</i>	-do-	<i>Ōśavāla</i>	<i>Sāhilavādī</i>	-do-	Ibid. 221.
9. <i>Ālkā</i> , s. of <i>Gosala</i>	<i>Sre.</i> and <i>Go.</i>	-do-	<i>Prāgvāta</i>	<i>Kāṣahra</i>	-do-	Ibid. 220
10. <i>Ālkānadevī</i> , w. of <i>Pūrṇasimha</i>					<i>Bhīma</i> II, v.s. 1276	BR. 51. 174.
11. <i>Ājapāla</i> , s. of <i>Mangala-</i> <i>śīrā ācārya</i>	<i>Bhūtiāraka</i>		<i>Brāhmaṇa</i>	<i>Navanīśaka</i> (Cutch)	<i>Bhīma</i> I, v.s. 1086	IA. vi. 193.
12. <i>Ālaḍa</i> , s. of <i>Gogā</i>	<i>Go.</i>				<i>Bhīma</i> II, v.s. 1264	IA. xi. 338.
13. <i>Ālaḍa</i>	<i>Sau</i> (Sculptor?)				-do-	
14. <i>Sri Ālaṇadeva</i>	<i>Mahārāja</i>				<i>Kumārapāla</i> , v.s. 1209	<i>S. Rajputana</i> , BPSI. 172.
15. <i>Āmavā</i> , s. of <i>Kolā</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Prāgvāta</i>	<i>Kāṣahṛī</i>	<i>Bhīma</i> II, v.s. 1287	MT. Abu, II. viii. 220.
16. <i>Āmavadeva</i> , s. of <i>Nāgadeva</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Ōśavāla</i>	<i>Sāhilavādī</i>	-do-	MT. Abu Ibid. 221.
17. <i>Āmavā</i> , s. of <i>Jasarā</i>	<i>Sre.</i>		<i>Srimāla</i>	<i>Hāniḍādra</i>	<i>Bhīma</i> II, v.s. 1287	MT. Abu, II. viii. 221.
18. <i>Sri Āmavāsiha</i> , s. of <i>Maha. śri. Dharanīga</i>	<i>Thakkura</i> (<i>Tha</i>)		<i>Prāgvāta</i>	<i>Cañdravati</i>	-do-	Ibid. 219-20.

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PERSONAL NAMES	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY	REFERENCE
19. <i>Amāta</i> , m. to <i>Sajāti</i> , of <i>Somesvara</i> and <i>Sītā</i>			<i>Nāgara Brāhmaṇa</i> of <i>Kāpiśītha</i>	<i>Guṇījā</i>	<i>Visaladeva</i> , v.S. 1328	Kodinar, IA. xi. 102.	
20. <i>Āmīga</i> , f. of <i>Punada</i>			<i>Goṭra</i>	<i>Prāgṛāṭa</i>	<i>Bhīma</i> II, v.S. 1287	Mr. Abu, EI. viii. 220.	
21. <i>Ānā</i>	<i>Solunki Rāṇaka</i>						
22. <i>Ānā</i> , g. f. of <i>Sītī</i>	<i>Vī (Vṛīhatpūrṇa)</i>		<i>Mehara</i>		<i>Bhīma</i> II, v.S. 1264	IA. xi. 338	
Jagamalla	<i>Meharāñī</i>		(Mer?)				
23. <i>Ānā</i> , f. of <i>Līṇapāsāka</i>	<i>Solunki Rāṇaka</i>			<i>Jayavarṇitasimīha</i> ,		IA. vi. 197	
24. -do-	-do-			<i>v.S. 1280</i>	<i>Bhīma</i> II,		
					<i>v.S. 1287</i>		
25. <i>Sītī Amūpamādēvi</i> , w. of <i>Tejāhpīla</i>			<i>Jain</i>	<i>Prāgṛāṭa</i>	<i>Candhrāvī</i>	<i>Bhīma</i> II, v.S. 1287	Mr. Abu, EI. viii. 219-20.
26. -do-	<i>Bhāryā, mahāmī</i>		<i>Jain</i>	<i>Prāgṛāṭa</i>	<i>Pattana</i>	<i>v.S. 1290</i>	-do- -do-
27. -do-					<i>Anahilapura</i>	<i>v.S. 1287</i>	<i>Ibid. 226.</i>
28. <i>Arijuna</i>	<i>Soni</i>					<i>v.S. 1348</i>	<i>Ibid. 219-20.</i>
29. <i>Arasiha</i> , s. of <i>Viradeva</i>	<i>Mahājāti</i> and Go.		<i>Jain</i>	<i>Prāgṛāṭa</i>	<i>Brahmāṇī</i>	<i>Bhīma</i> II, <i>v.S. 1287</i>	<i>IA. 41.21.</i>
30. <i>Āśacandra</i> , s. of <i>Dhūlīga</i>	<i>Jñātiya</i> and Go.		<i>Jain</i>	<i>Dharkkāṭa</i>	<i>Uttivarāṇī-</i> <i>Kisarāūī</i>		<i>EI. viii. 220.</i>
							<i>Ibid. 220.</i>

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
31. <i>Asadeva</i> , s. of <i>Devakuniryāra</i> <i>Sre.</i> and <i>Go.</i>	Jain	<i>Oisavāla</i> <i>Prāgvāta</i>	<i>Dhaūligrāma</i>		—do—	Ibid. 220.
32. <i>Sri Asadeva</i>					v.S. 1315	Siyal Bet. Kathiawad. RLARP. 253
33. <i>Āśadhara</i>	<i>Sre</i>				v.S. 1348	IA. 41.21
34. <i>Āśadhara</i> , s. of <i>Sodhala</i>	<i>Jyoti (sa)</i>		<i>Brahmaṇa</i> <i>Rāyaka-vāla</i>	<i>Āśadhara</i>	<i>Bhīma</i> II, v.S. 1256	IA. xi. 72.
35. <i>Āśadhara</i> , s. of <i>Rāśala</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Prāgvāta</i>	<i>Uttarārājya</i> <i>Kisaraili</i>	<i>Bhīma</i> II, v.S. 1287	El. viii. 220.
36. <i>Sri Āśāditya</i>	Mahan. and Writer		<i>Kāla</i>	<i>Jāti</i>	<i>Jayavarāntasimha</i> , v.S. 1280	IA. vi. 198.
37. <i>Āśala</i> , s. of <i>Āśadhara</i>	<i>Sre</i>	Jain	<i>Prāgvāta</i>		<i>Bhīma</i> II, v.S. 1287	El. viii. 221
38. —do—	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Srimāla</i>	<i>Haridāūdra-grāma</i>	—do—	—do—
39. <i>Āśala</i> , s. of <i>Kālhanā</i>	—do—	Jain	<i>Oisavāla</i>	<i>Sāhīlavādā</i>	—do—	—do—
40. <i>Āśala</i> , f. of <i>Jagadeva</i>	—do—	Jain	<i>Srimāla</i>	<i>Haridāūdra-grāma</i>	—do—	—do—
41. <i>Āśāla</i> , f. of <i>Sūdā</i>	<i>Sre</i>	Jain	<i>Prāgvāta</i>	<i>Haridāūdra-grāma</i>	<i>Bhīma</i> II, v.S. 1287	El. viii. 221.
42. <i>Sri Āśaraja</i> , s. of <i>Tha.</i>		—do—	—do—	<i>Āśālāpātaka</i>	—do—	Ibid. 219

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
43. <i>Āśī, s. of Lakhamana</i>	<i>Sre. and Go.</i>	—do—	<i>Srimīla</i>	<i>Hanḍāūdra-grāma</i>	—do—	Ibid. 221.
44. <i>Āśvēra, s. of Sohiya</i>	—do—	—do—	<i>Prāgvīja</i>	<i>Mundasthala</i>	—do—	—do—
45. <i>Āvadhana, f. of Jagasīha</i>	<i>Maha.</i>	—do—	<i>Oisavāla</i>	<i>Brahmaṇa</i>	—do—	Ibid. 220.
46. <i>Āśīvīz, f. of Vohādi</i>	—do—	—do—	<i>Prāgvīta</i>	<i>Gaḍāhadā</i>	—do—	Ibid. 221.
47. <i>Sri Bahudeva</i>	<i>Thakura and Mahāsandhivigrahaaka and Dūtaka</i>				<i>Bhīma II,</i> v.S. 1289	IA. vi. 202.
48. <i>Balabhadra, s. of Vasudeva</i>	Sculptor		<i>Udīca</i>		<i>Bhīma II,</i> JBGRAS. Extra. 49.	
49. <i>Bakulavāmī, f. of Purusottama and g.s. of Somadeva</i>			<i>Brāhmaṇa</i>		<i>V.S. 1086</i>	
50. <i>Bhadrasīha</i>			<i>Brāhmaṇa</i>		<i>Bhīma II,</i> v.S. 1288	
51. <i>Bhābhā, s. of Maham. Sri Pīnapūla and Pūnadevī</i>	<i>Sā. (SāJhu) Rājapīla</i>	Jain	<i>Prāgvīja</i>		v.S. 1293	Mt. Abu, EI. viii. 227.
52. <i>Bhimāda, s. of Vikala</i>			<i>Modha-varīśa</i>	<i>Stambhatīrtha,</i>	v.S. 1352	Cambay, BPSI. 227.
53. <i>Sri Bhīmasīha</i>	<i>Bṛhatpuruṣa Thakura.</i>				v.S. 1320	Veraval, IA. xi. 243.

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
54. <i>Sri Bhīmaika</i>	<i>Thakura and Mahā-samādhiyagrahika, Dūtaka</i>				<i>Bhīma</i> II, v.s. 1256	IA. xi. 72.
55. <i>Sri Bhogāditya</i>	<i>Mahāsandhiyagrahaka and Dūtaka</i>				<i>Bhīma</i> I, v.s. 1120	EL. xxi. 172.
56. <i>Bhojadeva</i>	Agriculturist and Zamindar		<i>Brāhmaṇa</i> (?)		<i>Kumārāpāla</i> , v.s. 1202	HIG. III. 200.
57. <i>Bholā, s. of Sājana</i>	<i>Sre. and Go.</i>	Jain	<i>Prāgoñīa</i>	<i>Dhauliṣgrāma</i>	<i>Bhīma</i> II, v.s. 1287	EL. viii. 220-1.
58. <i>Brahmasarānu, s. of Desala</i>	-do-	-do-	-do-	<i>Gudāhañīa</i>	-do-	-do- 221.
59. <i>Brahmadeva, f. of Rāñī</i>		-do-	-do-		-do-	-do- 220.
60. <i>Bujāka</i>	Agriculturist and Zamindar.		<i>Brāhmaṇa</i> (?)		<i>Kumārāpāla</i> , v.s. 1202	HIG. iii. 202.
61. <i>Sri Cācīga-deva</i>	<i>Mahāmātya and Rāñaka</i>				<i>Bhīma</i> II, v.s. 1264	Kathiawad, IA. xi. 338.
62. <i>Sri Cañḍapa</i>	<i>Tha.</i>		<i>Prāgoñīa- jiñātiya</i>			EL. viii. 219-200
63. <i>Sri Cañḍaśarmā</i>	<i>Mahāsandhiyagrahaka and Dūtaka</i>				<i>Bhīma</i> II, v.s. 1086	IA. vi. 194.
64. -do-			-do-		<i>Bhīma</i>	IA. xviii. 110.
					<i>Siñhā</i> . s. 93	

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
65. <i>Sri Caṇḍasiṁha</i> , f. of <i>Dharaniga</i>		<i>Prāgvāīa</i>				El. i. 31.
66. <i>Caṇḍapa</i> , f. of <i>Sobharka</i>	Farmer and Member of the <i>Pāṇakula</i> <i>Sā(dhu)</i> <i>Tha.</i>				V.S. 1264	IA. xi. 338.
67. <i>Cātigadeva</i>					V.S. 1348	IA. 41. 21.
68. <i>Sri Cāhaḍa</i>					<i>Kumāra-</i> <i>pāla</i> ,	Udayapur (Gwalior)
69. <i>Cāhaḍa</i> , s. of <i>Udaya</i>	Mantri	<i>Srimāla</i>			V.S. 1222	IA. xviii. 343. 44.
70. <i>Sri Cāhila</i>		<i>Mahāsanidhi-</i> <i>vigrahaka</i>			V.S. 1320	Arjunadeva PO. II. 230.
71. <i>Cāhūta</i> , f. of <i>Thakkura</i> <i>Chājha</i>		<i>Brahmaṇa</i>			V.S. 1148	El. I. 318.
72. <i>Cāiyā</i> , s. of <i>Isarā</i>	Koli—Kaulika (weaver?)				V.S. 1264	<i>Bhima</i> II, -do-
73. <i>Caiūḍarā</i> , f. of <i>Sri</i> <i>Jagamalla</i>		<i>Mehera</i> (Mer?)				-do-
74. <i>Sri Chaḍa</i> , s. of <i>Nānāsiha</i>		<i>Rājakaḷa, Bṛhat</i> .				Arjunadeva, V.S. 1320
75. <i>Chājha</i> , s. of <i>Cāhūta</i>	<i>Tha.</i> and <i>Go.</i>	<i>Brahmaṇa</i>			V.S. 1264	<i>Bhima</i> II, IA. xi. 338.

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELI-GION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
76. <i>Sri Dādāka</i> , s. of <i>Mahādeva</i>	<i>Mahāmātya</i> (?) and <i>Mahattama</i>	<i>Nīgara</i> (<i>Brahmana</i>)		<i>Jayasimha</i> ,	Ujjain, c.I., IA. 42-258.	
77. <i>Sri Dāraika</i>	<i>Mahāmātya</i>				v.S. 1195	
78. <i>Dākāja</i> , s. of <i>Sahadeva</i>	<i>Ttha</i> , and <i>Goṣṭhika</i>	<i>Brahmana</i>			-do-	Bhadresvar, ASWT. II.
79. <i>Dāmara</i>	<i>Śū</i> .					IA. xi. 338.
80. <i>Dēmādara</i> , s. of <i>Govinda</i> .		<i>Brahmana</i>	Cutch		v.S. 1264	IA. 41.21.
81. <i>Dedā</i> , m. to <i>Kādiūdevi</i>	<i>Ttha</i> .	<i>Vatsagorā.</i> <i>Pallijati</i>			v.S. 1348	IA. xviii. 109-110.
82. <i>Dedā</i> , f. of <i>Visala</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Srimāla</i>	<i>Hamādāudra</i>	v.S. 1300	Siyal Bet. Kathiawad
83. <i>Delhū</i> , f. of <i>Alhāna</i>	-do-	-do-				RLARBP. 253.
84. <i>Delhāna</i> , of <i>Alhā</i>	-do-	-do-	<i>Orisavāla</i>	<i>Sākhavālā</i>		-do-
85. <i>Delhāna</i> , f. of <i>Kittimasiha</i>	-do-	-do-	<i>Prāgvāta</i>	<i>Gaḍāhaḍa</i>		-do-
86. <i>Delhāva</i> , s. of <i>Sāmītuya</i>	-do-	-do-	-do-	<i>Umvaranī-</i> <i>kisarālli</i>		-do-
87. <i>Desala</i> , f. of <i>Brahmasarānu</i>	-do-	-do-	-do-	<i>Kātāhrada</i>		Ibid. 220.
88. <i>Devachara</i> , s. of <i>Gumacanḍra</i>	-do-	-do-	<i>Srimāla</i>	<i>Haṇḍāudra</i>	-do-	Ibid. 221.
						-do-

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
89. <i>Devakumīḍa</i> , f. of <i>Āsadeva</i>	-do-		<i>Oisavāla</i>	<i>Dhaūli</i>	-do-	-do-
90. <i>Devala</i>	<i>Sre.</i>				V.S. 1348	IA. 41. 21.
91. <i>Devashīha</i>	<i>Sre.</i>					-do-
92. <i>Sri Dirghācārya</i> , s. of <i>Sri Durlabhacārya</i>	•		<i>Bṛahmaṇa</i>	From <i>Kārya-kubja</i> (Kanoj)	<i>Bhīma</i> I. V.S. 1051	El. x. 78
93. <i>Dirgaśarāja</i> , f. of <i>Sre. and Go.</i>		Jain	<i>Prāgavīṭa</i>	<i>Dhaūli</i>	<i>Bhīma</i> II.	El. viii. 220-21
					V.S. 1287	
94. <i>Sri Durlabhācārya</i> , f. of <i>Dirghācārya</i>			<i>Bṛahmaṇa</i>			El. x. 78.
95. <i>Sri Dhamidha</i>						HIG. iii. 101.
96. <i>Dhāniḍhā</i> , f. of <i>Sāgarā</i>	<i>Maha.</i>	Jain	<i>Ūśavāla</i>	<i>Brahmāṇa</i>	<i>Sāraṅgadēva</i> , V.S. 1346 (?)	
97. <i>Dhamadeva</i> , s. of <i>Srī Sumiḍga</i>	<i>Sre. and Go.</i>		-do-		<i>Bhīma</i> II, V.S. 1287	El. viii. 220.
98. <i>Dhanadevi</i> , sister of <i>Tejāhpāṭa</i>	<i>Bāī</i>	-do-	<i>Prāgavīṭa</i>	<i>Hāndāūdra</i>	-do-	El. viii. 221.
99. <i>Dhanapati</i>	<i>Sā</i>				V.S. 1293	El. viii. 228.
100. <i>Dhanapāṭa</i> , s. of <i>Mahāghāṭa</i>		Jain	<i>Oisavāla</i>	<i>Sāñīlavāḍā</i>	<i>Bhīma</i> II, V.S. 1287	Mt. Abu. El. viii. 221.
101. <i>Dhanasimha</i> , m. of Ratana					V.S. 1352	Cambay, BPSI. 227-

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY	REFERENCE
102. <i>Sridhara</i> , s. of <i>Srī Dharidha</i>			<i>Bṛihmaṇa</i>		<i>Sāraṅgadeva</i> , v.S. 1346	HIG. iii. 101.	
103. <i>Sri Sridhara</i>	<i>Tha (kkura)</i> <i>Mahāsanidhivigrahaka</i> , <i>Dūtaka</i>			<i>Visaladeva</i> , v.S. 1317	IA. vi. 212.		
104. <i>Dharanidhara</i> , s. of <i>Dharidha</i>	Composer of Inscription		<i>Bṛihmaṇa</i> <i>Prāgvāṭa</i>		<i>Sāraṅgadeva</i> , v.S. 1343	EL. I. 287.	
105. <i>Dharanidhara</i>	<i>Purohita</i>				v.S. 1348	IA. 41. 21.	
106. <i>Dharaniga</i>	<i>Sre.</i>				<i>Bhīma</i> II, v.S. 1266	IA. xviii. 114.	
107. <i>Dharaniga</i> , s. of <i>Gangā</i> or <i>Gāgā</i>	<i>Tha.</i>		<i>Prāgvāṭa</i>		<i>Bhīma</i>	BPSI. 174.	
108. <i>Dharanīyā</i>	<i>Rāi. and Go.</i>		-dō-		<i>Bhīma</i> II, v.S. 1264.	EL. viii. 219-20.	
109. <i>Dhanūlīga</i> , f. of <i>Āśacandra</i>	•	Jain	<i>Dharkkāta</i>	<i>Uṇavarṇī- Kisaraulī</i>	<i>Bhīma</i> II, v.S. 1287	IA. xi. 337.	
110. <i>Dhūḥadā</i> , f. of <i>Prabhākara</i>			<i>Bṛahmaṇa(?)</i>		<i>Mūlārājīa</i> II, v.S. 1232	EL. viii. 220.	
111. <i>Guījana</i>	<i>Ge.</i>	Jain	<i>Srimīla</i>	<i>Philanī</i>	<i>Bhīma</i> II, v.S. 1287	Imp. Ins. 73.	
112. <i>Gangā</i> (or <i>Gāgā</i>)	<i>Mudi</i>		<i>Prāgvāṭa</i>	<i>Camidrāvati</i>	<i>Viradharvala</i>	Mt. Abu, BPSI. 174.	
						EL. viii. 212.	

PERSONAL NAME	PROFESSION OR DESIGNATION	RELI-GION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
113. <i>Gangādhara</i> , s. of <i>Nānīka</i> and <i>Lakṣmī</i>				<i>Nāgara</i>		IA. xi. 103.
114. <i>Gangadeva</i> , s. of <i>Kudā</i> .	<i>Sre.</i>				<i>Bhīma</i> II, v.S. 1266	IA. xviii. 114.
115. <i>Gāndhī</i>	<i>Bhaṇa</i>			<i>Bhanasālī</i> (?)	v.S. 1348	IA. 41.21.
116. <i>Gajadharā Kāñhaḍa</i> , f. of <i>Kaḍahā</i>	Inscriber				v.S. 1276	BPSI. 174.
117. <i>Gajapati</i>					v.S. 1276.	
118. <i>Gajāṭa</i>	Inscriber				<i>Kumāra-</i> <i>pāla</i> , v.S. 1209	BPSI. 227. S. Rajputana, BPSI. 172.
119. <i>Gauradevi</i> , m. of <i>Vālīka</i>			Jain		v.S. 1299	II. ii. 29.
120. <i>Gosala</i> , f. of <i>Alkā</i>	<i>Sre.</i> and <i>Go.</i>		-do-	<i>Prāgnāṭa</i>	v.S. 1287	II. viii. 220.
121. <i>Gosala</i> , f. of <i>Vahāḍā</i> .	<i>Sre.</i>		-do-	<i>Oīśavāla</i>	-do-	<i>Ibid.</i> 221.
122. <i>Sṛī Govinda</i>				<i>Mahākṣapāṭalika</i>	<i>Visaladeva</i> ,	II. vi. 212.
					v.S. 1317	
123. <i>Govinda</i> , s. of <i>Dāmodara</i>				<i>Maham</i> ; writer.		
124. <i>Govinda</i> , s. of <i>Āmatā</i> and <i>Sajjani</i>				<i>Brāhmaṇa</i> (<i>Vatsa-</i> <i>gōra</i>)	<i>Sahasacāna</i> , <i>Kacchamāṇḍala</i>	IA. xviii. 109. —110.
				<i>Nāgara</i>	<i>Simha</i> 93	
				<i>Brāhmaṇa</i> (?)		IA. xi. 102.

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
125. Govinda			<i>Kapīṭala-vanīśa</i>	<i>Ānandapura</i>	<i>Sāraṅgadeva</i> , V.S. 1346	HIG. III. 101.
126.			<i>Gugali</i>		V.S. 1287	EL. viii. 222.
127. <i>Gumacanīdra</i> , s. of <i>Saṅdhīrāṇa</i>	<i>Sre. Pāṭhā</i> (suffix) and <i>Gu.</i>	Jain	<i>Brāhmaṇa</i> <i>Prāgnīja</i>	<i>Muṇḍaśthala-</i> <i>māhāirītha</i>	-do-	-do- 221.
128. <i>Gumadhara</i>	<i>Sā.</i>				V.S. 1348	IA. 41. 21.
129. <i>Gumarājā</i>	<i>Sre.</i>				-do-	-do-
130. <i>Gurimā</i> , s. of <i>Vikala</i>			<i>Modha-</i> <i>vanīśa</i>	<i>Stambhārītha</i>		BPSI. 227.
131. <i>Srī Gūmādeva</i> , s. of <i>Kakkaka</i>				Governor (?) of <i>Somesvara-</i> <i>paitana</i>	<i>Kumārapāla</i>	Kathiawad, PO. 1.4. 39- IA. xviii. 113.
132.	•		<i>Gur. ma-</i> <i>hājana</i>		<i>Bhīma</i> II, V.S. 1266	
133. <i>Harisarṇma</i>	<i>Purā.</i>				V.S. 1348	IA. 41. 21.
134. <i>Hariyā</i> , f. of <i>Hemā</i> .	<i>Sre. and Go.</i>			<i>Handāūdra</i>	V.S. 1287	EL. viii. 221.
135. <i>Hemā</i> , s. of <i>Hariyā</i>	-do-	Jain	-do-	-do-		-do-
136. <i>Hemā</i>	<i>Sā(dhu)</i>				V.S. 1348	IA. 41. 21.
137. <i>Jagā</i> , s. of <i>Jasavīra</i>	<i>Sre. and Go.</i>		<i>Prāgnīja</i>	<i>Kāsabhrada</i>	V.S. 1287	EL. viii. 220.
138. <i>Jagadeva</i> , s. of <i>Āsala</i>	-do-	Jain	<i>Srimāla</i>	<i>Haṇḍūūdra</i>	-do-	IBID. 221.
139. Jagamalla				<i>Tīmūnāka</i>	V.S. 1264	IA. xi. 338.

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
140. <i>Jagasiha</i> , s. of <i>Sri Līlā</i>						
141. <i>Jagashā</i> , s. of <i>Āvodhara</i>	<i>Mahā(janī)</i>	Jain	<i>Prāgvāta</i>	<i>Caṇḍrāvati</i>	V.S. 1287	El. viii. 220.
142. <i>Jīlā</i> , s. of <i>Jinadeva</i>	<i>Sre. and Go.</i>	-do-	<i>Öśavāla</i>	<i>Brahmāṇa</i>	-do-	-do-
143. <i>Jīlāhā</i> , s. of <i>Vikala</i>		-do-	<i>Srimāla</i>	<i>Haṇḍāūdra</i>	-do-	-do-
			<i>Moḍhavani-</i>	<i>Stambhāūrīha</i>	V.S. 1352	BPSI. 227.
		<i>śā</i>	<i>Moḍha</i>	<i>Pattana</i>		
143a. <i>Jālīhāna</i>	<i>Thā.</i>					
144. <i>Jālīhāna</i>	<i>Sā (dhu)</i>	Jain	<i>Prāgvāta</i>		V.S. 1297	El. viii. 229.
145. <i>Jālīhāna-devī</i> , sister of <i>Sri Tejāśpāla</i>	<i>Bāī</i>				V.S. 1348	IA. 41. 21.
146. <i>Jālū</i>					V.S. 1293	Mt. Abu, El. viii. 227.
147. <i>Jānaka</i>						
148. <i>Jasadeva</i> , f. of <i>Vāhāja</i>	<i>Sre. and Go.</i>	Jain	<i>Moḍha</i>	<i>Varāṇavāḍā</i>	V.S. 1276	BPSI. 174.
149. <i>Jasodhara</i>	Engraver		<i>Brāhmaṇa</i>	<i>Biṭma</i> , <i>Öśavāla</i>	V.S. 1120	El. xi. 172.
				<i>Sāhilavāḍā</i>	V.S. 1287.	
150. <i>Jasadūya</i> , f. of <i>Jegana</i>	<i>Sre. and Go.</i>	Jain	<i>Prāgvāta</i>	<i>Kumārapāla</i> ,		
151. <i>Jasahāda</i> , f. of <i>Sāvadeva</i>	<i>Sū (trāḍhāra)</i> (artisan)			<i>Dhauṭī</i>	V.S. 1218	Kiradu, PO. I.2. 51
					V.S. 1287	El. viii. 221.
152. <i>Jasakara</i>					V.S. 1215	El. viii. 220-1- RLARP. 356.
153. <i>Jaspāla</i>						
154. <i>Jaspāla</i> , s. of <i>Lakṣmidhara</i>	<i>Kuṭu.</i>		<i>Prāgvāta</i>	<i>Gaḍāhāṭa</i>	V.S. 1287	El. viii. 221.
	<i>Pāri.</i>					El. I.317.
						BPSI. 205.
					V.S. 1148	

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
155. <i>Jasaraka</i>	Agriculturist or Zamindar		<i>Brāhmaṇa?</i>		<i>Kumārāpāla</i> , V.S. 1202	HIG, iii. 200.
156. <i>Jasavīra</i> , f. of <i>Jagū</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Prāgvīṭa</i> -do-	<i>Kāsahradā</i>	V.S. 1287	El. viii. 220
157. <i>Jayatasimha</i> , s. of <i>Vastupāla</i>					V.S. 1288	Girnar, RLARP. 328.
158. <i>Jeyatā</i>	<i>Kanisā</i> (<i>rā</i>)?	Jain	<i>Prāgvīṭa</i>	<i>Maṇḍasthala</i>	V.S. 1348	IA. 41.21.
159. <i>Jejā</i> , f. of <i>Khamikhana</i>	<i>Sre.</i> and <i>Go.</i>			<i>Kāyastha</i>	V.S. 1288	El. viii. 221.
160. <i>Jaitrasiṁha</i> , s. of <i>Vājada</i>	Dhruva	Jain		<i>Srīmāla</i>	V.S. 1288	Girnar, RLARP. 329.
161. <i>Jinadeva</i> , f. of <i>Jālā</i>	<i>Sre.</i> and <i>Go.</i>			<i>Haṇḍāūdra</i>	V.S. 1287	El. viii. 221.
162. <i>Maṭṭijhā</i>	<i>Sā</i> (dhu)	Jain	<i>Prāgvīṭa</i>		V.S. 1348	IA. 41.21.
163. <i>Bindā</i> , f. of <i>Pālhaṇa</i>	-do-	Jain		<i>Uṇivaraṇī</i>	V.S. 1287	El. viii. 220.
164. <i>Jogā</i> , s. of <i>Salakhaṇa</i>	<i>Mahani.</i>	Jain	<i>Osavāīla</i>	<i>Dhauli</i>	-do-	-do- 221.
165. <i>Kāmīcana</i> , s. of <i>Jejā</i> .	Writer		<i>Kāyastha</i>			
166. <i>Kāmīcana</i> , f. of <i>Vatsavara</i>			-do-		V.S. 1043	IA. vi. 192;
167. <i>Kaṭubā</i> , s. of <i>Gajadharā</i>	Inscriber or Engraver				V.S. 1051	El. x. 79.
168. <i>Kaṭuyā</i> , s. of <i>Lakhamana</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Prāgvīṭa</i> <i>Pali</i>	<i>Haṇḍāūdra</i> <i>Sahajigapura</i>	V.S. 1276 V.S. 1287 V.S. 1300	JBRRAS. Extra, 49- V.S. 1276 V.S. 1287 V.S. 1300
169. <i>Kaṭūdevī</i> , m. to <i>Deda</i>						Mt. Abu, El. viii. 221. Siyal Bet, RLARP. 253

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
170. <i>Kaḍuyorā</i> , f. of Kūḍadhara		Jain	<i>Srīmāla</i>		V.S. 1287	El. viii. 220.
171. <i>Kāñhada</i> , m. to <i>Rāṇu</i>	<i>Tha</i> (<i>khan</i>)		<i>Prāgavāta</i>		V.S. 1288	RLARBP. 328.
172. <i>Kāñhada</i> , s. of <i>Vājīvīḍā</i>	<i>Go.</i>				V.S. 1264	IA. xi. 337.
173. <i>Kāñhāṇa</i> , f. of <i>Āśala</i> .	<i>Se. and Go.</i> *	Jain	<i>Orīśavāla</i>	<i>Sāñhīlavāḍā</i>	V.S. 1287	El. viii, 221.
174. <i>Kākala</i> , s. of <i>Vikala</i>			<i>Modhavari-</i> <i>śa</i>	<i>Stambhārīthā</i>	V.S. 1352	BPSI. 227.
175.			<i>Kopīvārta</i>			
176. <i>Kekkaka</i> , s. of <i>Vateśvara</i>	Writer		<i>Brāhmaṇa</i>	<i>Visaladeva</i> ,	V.S. 1317	IA. 210-212.
177. <i>Kekā</i> , s. of <i>Vateśvara</i>	<i>Aḥsapāṭīka</i> and Writer		<i>Kāyastha</i>	<i>Bhīma</i> I,	V.S. 1120	El. xi. 172.
178. <i>Kekkaka</i> , s. of <i>Vateśvara</i>	-do-			<i>Kāyastha</i>		
179. <i>Kesava</i>	<i>Vāhinīpati</i> and <i>Senāpati</i>		-do-		V.S. 1148	El. I. 318.
180. <i>Kesava</i>					<i>ज्येष्ठसिंहा</i> ,	Dohad, IA. x. 159-60
181. <i>Khalā</i> , m. of <i>Bāṭādā</i>	<i>Sā</i> (dhu)				V.S. 1196	
					V.S. 1348	
						Built a Jain
						cārya (at Cambay).

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
182. <i>Khāmīkhaṇa</i> , s. of <i>Jejā</i>	<i>Sre.</i> and <i>Go</i>					
183. <i>Srī Khetala</i> (?)	<i>Mahārāta</i>	Jain	<i>Prāgrīta</i>	<i>Munḍasthala</i> In charge of <i>Sūnakagrāma</i>	V.S. 1287 V.S. 1256	El. viii. 221. El. ii. 33.
184. <i>Khelā</i>	<i>Sā.</i>		<i>Bhāna-</i> (<i>sāli</i>)		V.S. 1348	IA. 41.21.
185. <i>Khelādi</i> ya	<i>Tha</i> (<i>ktura</i>)					
	<i>Mahārājaputra,</i> <i>sāndhibhṛigrahika,</i> writer.					
186. <i>Khimāḍa</i> , s. of <i>Vikala</i>			<i>Modha-</i> <i>vaniśa,</i>	<i>Stambhavirīṭha</i>	V.S. 1352	BPSI. 227
187. <i>Khimasiha</i> , s. of	<i>Sre.</i> and <i>Go</i> .	Jain	<i>Prāgrīta</i>	<i>Umavaraṇī-</i> <i>kīṣarālli</i>	V.S. 1287	El. viii. 220.
Dehlana			-do-	-do-		
188. <i>Srī Khimsasiha</i> , s. of				<i>Camīdrāvati</i>	-do-	-do-
<i>Dharanga</i> and						
<i>Tihānadevi</i> .						
189. <i>Kikaka</i> , s. of						
<i>Ālādīya</i>	Engraver					
190. <i>Kilhana</i> - <i>deva</i> , s. of						
<i>Chhadā Sōḍhala</i>	Shop-keeper					
	(<i>Hatiavantika</i>)					
191. <i>Kumīḍā</i>	<i>Sā</i> (<i>dhu</i>)					

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
192. <i>Kaḍā</i> , f. of <i>Gangadeva</i>	<i>Sre.</i>					IA. xviii. 113.
193. <i>Kumarabhada</i> , s. of <i>Sri Sohada</i>					V.S. 1266	IA. xviii. 113.
194. <i>Kumārdevī</i> , w. of <i>Āśarājā</i>					V.S. 1295	EL. ii. 26.
195. <i>Kumārāsingha</i> , s. of <i>Ballālu</i>	<i>Danḍa (nāyaka)</i> and <i>Rājā</i> (putra)					Mt. Abu, EL. viii. 219.
196. <i>Kumārśimha</i> , s. of <i>Vāhāda</i>	<i>Sūtradhāra</i> and Engraver					ELARBP. 329.
197. <i>Kumārapāla</i>	<i>Sā(dhu)</i>				V.S. 1348	IA. 41. 21.
198. <i>Kumara</i> , s. of <i>Tha.</i>	<i>Tha(kura)</i>					Imp. Ins. 73.
	<i>Mahākṣapātalika</i>				V.S. 1232.	
	(writer)					
199. <i>Kṛṣṇa</i> , s. of Rama	Composer, known as <i>Bāla-Saravatī</i>					IA. x. 103.
200. <i>Kobā</i> , f. of <i>Āmnā</i>	<i>Sre.</i> and <i>Go.</i>					
201. <i>Kuladharā</i> , s. of <i>Kaḍuyarā</i> of <i>Sri Tejapāla</i>	<i>Jain</i>	<i>Oīśa(uesa)-vālā</i>	<i>Kāsahradā</i>		V.S. 1287	EL. viii. 220.
202. <i>Sri Lakhamā-devī</i> , d. in-law					-do-	-do-
203. <i>Lakhamā</i> , f. of <i>Kaḍuyā</i>	<i>Sre.</i> and <i>Go.</i>					221.
204. <i>Lakhamā</i> , f. of <i>Āśū</i>	-do-					-do-

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205. <i>Lākṣma</i> , s. of <i>Vohitha</i>	-do-	-do-	<i>Oisavāla</i>	<i>Sāhilavādā</i>	-do-	IA. xi. 103.
206. <i>Lakṣmi</i> , w. of <i>Nānākabhiṭi</i>						
207. <i>Lakṣmidhara</i>	Composer					
208. <i>Lakṣmidhara</i> , f. of <i>Tha.</i>	<i>Pari.</i>					
209. <i>Jasopāla</i>				<i>Kāyastha</i> (?)		
<i>Lahṣma</i> ...s. of <i>Sri Vidyā-rāma</i>				<i>Mahāmātya</i> (?)	<i>Kumārāpāla</i> , v.S. 1202.	HIG. III. 200.
210. <i>Lalitā-devī</i> , d. of <i>Tha.</i>	<i>Tha. Maham.</i>			<i>Prāgnāta</i>	v.S. 1288	Girnar, RLARP. 328.
211. <i>Kāñhaṇa</i> and <i>Tha. Rāṇu</i>	Agriculturist or Zamindar			<i>Brāhmaṇa</i>		HIG. III. 200.
212. <i>Lāvanyaśarmā</i>						
213. <i>Lāvanyaśarmī</i> , s. of <i>Tejāpāla</i> and <i>Anupanidēvi</i>		<i>Jain</i>		<i>Prāgnāta</i>	<i>Camidrāvati</i> v.S. 1276 & 1287	BPSI. 174, EI. viii. 212.
214. <i>Sri Līlādevī</i> , d. of <i>Samarsihā</i> & <i>Rāṇuka</i> , <i>Cāhūmāna</i>						IA. vi. 195.
215. <i>Līlukā</i> , w. of <i>Malladeva</i>						
216. <i>Sri Līlā</i> , d. of <i>Sri Gāgā</i>	<i>Mahārī.</i>			<i>Prāgnāta</i>	<i>Camidrāvati</i> v.S. 1287	BPSI. 174, EI. viii. 219-20.

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217. <i>Sri Lūmapāśāka</i>	<i>Danḍa (nāyaka)</i>			<i>Udayapura</i>	<i>Ajayapāla</i> , v.s. 1229	IA. xviii. 347.
218. <i>Līnapāśāka</i> , s. of <i>Ānā</i>	<i>Solu, Rānaka</i>				<i>Jyavānitasinīha</i>	IA. vi. 197.
219. <i>Sri Līnapāśāja</i>	<i>Rānaka</i>				v.s. 1280	
220. <i>Sri Līnapāśāja-deva</i>	<i>Rānaka</i>				<i>Tribhuvanapāla</i> , v.s. 1299	IA. vi. 208-10.
221. <i>Sri Līnasiha</i> , s. of <i>Sri Līlā</i>	<i>Mahāri</i>					IBID. 210-12.
222. <i>Sri Līṇasīha</i> , s. of <i>Sri Tejāpāla</i> and <i>Anupamādevi</i>	<i>Mahāri</i>		-do-	<i>Anahilapura</i>	v.s. 1287	El. viii. 219-20.
223. <i>Līṇasīhadhara</i> , s. of <i>Sohana</i>						Ibid.
224. <i>Madana</i> , s. of <i>Vāmadeva</i>						
225. <i>Madanastha</i>	<i>Sre.</i>				<i>Arjunadeva</i> , v.s. 1320.	IA. xi. 243.
226. <i>Mādhava</i> , s. of <i>Parīśāra</i>	<i>Dū(aka)</i>				<i>Visaladeva</i> , v. s. 1311	El. i. 20.
					<i>Vaidyēśa</i> at Dabhoi	
					v. s. 1348	IA. 41. 21.
					<i>Bhīma</i> II, v.s. 1266	IA. xviii. 113.
					<i>Karṇa</i> I	JBFRAS. 26. 250.
227. <i>Madhusūdana</i> , g.f. of <i>Panītīta Mahīdhara</i> and f. of <i>Rudrāditya</i>						

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240. <i>Sri Malladeva</i> , s. of <i>Ātarājia</i>	<i>Mahānī.</i>	-do-	-do-	<i>Anahilapura</i>	V.S. 1287	El. viii. 219.
241. <i>Malladeva</i> , m. to <i>Lilukā</i>	<i>Saciva</i>				V.S. 1276	BPSI. 174.
242. <i>Ma</i> (Ila)	<i>Rā, Upadraśāī</i>					El. v. 103.
243. <i>Sri Māladeva</i>	<i>Rāṇaka, Mahā- mātya</i>			at <i>Anahilapura</i>	V.S. 1318	Veraval, IA. xi. 241.
244. <i>Malkhaṇa</i> , s. of <i>Govinda</i> and <i>Suhānā</i>			<i>Nāgara</i>	<i>Arijunadeva</i>	V.S. 1320	IA. xi. 103.
245. <i>Mālīma Modna</i>	<i>Māsapāñhaka</i>	Muslim		<i>Arjunadeva</i>	V.S. 1328	
246. <i>Māṇibhadra</i> , f. of <i>Ālhana</i>	<i>Sre. and Go.</i>		<i>Prāgvīṭa</i>	<i>Umcaranī-kisa- raüli</i>	V. S. 1320	IA. xi. 243.
247. <i>Masāhāni</i> (<i>Pethāda</i>)						El. viii. 220.
248. <i>Mayadhaba</i>	<i>Sā (dhu)</i>		<i>Prāgvīṭa</i>		V.S. 1308	Ahmadabad, El. v. 103.
249. <i>Mālii</i> , sister of <i>Tejāhpaṭīla</i>	<i>Bāī</i>	Jain			V.S. 1348	
250. <i>Mehara</i>					V. S. 1293	IA. 41.21.
251. <i>Mehera Thapaka</i>					<i>Sīrāṅgadeva,</i>	Mt. Abu, El. viii. 227.
252. <i>Mosā(khā)diyya</i>					V.S. 1343	El. i. 279.
253. <i>Murā</i>	<i>Puro(hita) Sā(dhu)</i>				V.S. 1386	IA. 41.21.
254. <i>Nāgadeva</i> , f. of <i>Āmra- deva</i>	<i>Sre. and Go.</i>	Jain	<i>Ōśavāla</i>	<i>Sātīlavāñāī</i>	V.S. 1287	IA. XV. 360.
						-do-
						IA. 41.21.
						El. viii. 220.

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255. <i>Nāgāda</i>	Agriculturist or Zamindar	<i>Brahmana</i> (?)			HIG. III. 200. V.S. 1202	
256. <i>Nāgāda</i>	<i>Sre.</i>				V.S. 1348	IA. 41.21.
257. <i>Sri Nāgāda</i>	<i>Mahāmāya</i>				<i>Visaladeva</i> , V.S. 1317	IA. 41.21. IA. vi. 210.
258. <i>Nāgārjuna (Kavīñāja)</i>					<i>Bhima</i> II, V.S. 1266	IA. xvii. 113.
259. <i>Nāgapāla</i>	<i>Sā(dhu)</i>				V.S. 1348	
260. <i>Nāhaḍa</i> , f. of <i>Purnasiha</i>	Engraver (sculptor)				<i>Sāraigadeva</i> , V.S. 1343	El. i. 279.
261. <i>Nānāka-bhāti</i> , m. to <i>Lakṣmī</i> , s. of <i>Govinda</i> and <i>Suhavā</i>			<i>Nāgarī</i> (<i>Brahmana</i>)		V.S. 1328	IA. xi. 103.
262. <i>Narasinha</i>	“ Composer of ” Inscription				<i>Kumārapāla</i> , V.S. 1218	PO. 1.2.51.
263. <i>Nārayana</i>			<i>Brahmana</i>		<i>Sāraigadeva</i> , V.S. 1346(?)	HIG. III. 101.
264. <i>Nekā</i> , f. of <i>Sākhā</i>	<i>Sre.</i>		<i>Jain</i>	<i>Dharkkata</i>	V.S. 1287	El. VIII. 220.
265. <i>Noradīna Piṭroja</i>			<i>Muslim</i>	<i>Umrarāṇī</i>	<i>Arjunadeva</i> , V.S. 1320	Veraval, IA. xi. 241.
266. <i>Padamalā-devī</i> , sister of <i>Tejāhpāla</i>			<i>Jain</i>	<i>Prāgṛūḍīta</i>	V.S. 1276	BPSI. 174.

PERSONAL NAMES CAULUKYA INSCRIPTIONS

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
267. <i>Padmālā</i> , -do-		-do-	-do-	<i>Gaḍāhada</i>	V.S. 1293	Mt. Abu, El. viii. 227.
268. <i>Padmasīha</i> , s. of <i>Vālā</i>	<i>Sre.</i> and <i>Go.</i>	-do-	-do-	<i>Sri Pattana</i>	V.S. 1287	-do-
269. <i>Padmasīha</i> , s. of <i>Tha</i> <i>Vālāḍa</i>	<i>Mahām</i>	<i>Srimāla</i>			V.S. 1305	Girnar, RLARBP. 358.
270. <i>Padmasīha</i> , s. of <i>Sajjana</i>	Sculptor, Chief of <i>Sūtradhāra</i>			<i>Visaladeva</i> ,	V.S. 1311	Dabhoi, El. i. 32.
271. <i>Padmasīha</i>	<i>Sāi</i> (dhu)				V.S. 1348	IA. 41. 21.
272. <i>Pākanya</i> , f. of <i>Yāmadēva</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Prāgīṭa</i>	<i>Gaḍāhada</i>	V.S. 1287	El. viii. 221.
273. <i>Sripāla</i>	'Poet Laureate'				<i>Kumārāḍala</i>	El. i. 300.
274. <i>Pālkana</i>	<i>Sūtradhāra</i> , Engraver				<i>Bhīma</i> II,	Mt. Abu, IA. xi. 220.
275. -do- s. of <i>Āñḍā</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Prāgīṭa</i>	<i>Uttavarāṇi-</i> <i>Kīṣorāḍī</i>	V.S. 1265	<i>Bhīma</i> II,
276. -do- s. of <i>Sohi</i>		-do-	<i>Oīśavālī</i>	<i>Kāsahraḍa</i>	V.S. 1287	El. viii. 220.
277. -do- s. of <i>Tha</i> .			<i>Prāgīṭa</i>		-do-	-do-
	<i>Pethāḍa</i>				V.S. 1343	Shiyāl Bet, Kathiawad
278. <i>Pālkana</i>	"Written & engraved by"				V.S. 1328	RLARBP. 254.
279. -do- f. of <i>Udayāḍala</i>	<i>Mahā.</i>	Jain	<i>Prāgīṭa</i>	<i>Brahmāṇa</i>	V.S. 1287	IA. xi. 103.
280. <i>Parāṭara</i> , f. of <i>Du.</i> <i>Mādhava</i>	<i>Dū.</i>			<i>Nāgara</i>		El. viii. 220.
281. <i>Pāśa</i> , f. of <i>Sāḍā</i>	<i>Sre.</i>	Jain	<i>Āñṭī</i>	<i>Dharkkāṭa</i>	<i>Uttavarāṇi</i>	IA. xvii.
						II2-14.
						El. viii. 220.

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
282. <i>Pāsacāmīdra</i> , f. of <i>Pānacāmīdra</i>	<i>Sre.</i>	-do-	<i>Ofīsa(uesa)vāla</i>	<i>Kāsahradā</i>	-do-	Mt. Abu, El. viii. 220.
283. <i>Pānadeva</i> , s. of <i>Visala</i>	<i>Mahā (jāti)& Go.</i>	-do-	<i>Srimāla</i>	<i>Brahmāna</i>	-do-	Ibid.
284. <i>Pāsīla</i> , f. of <i>Pīmuya</i>		-do-	<i>Prāgnājī</i>	<i>Dhāuli</i>	-do-	Ibid.
285. <i>Pātavīra</i> , s. of <i>Sujana</i>	<i>Sre. and Go.</i>	-do-	<i>Prāgnājī</i>	-do-	-do-	Ibid.
286. <i>Pēthāda</i> , s. of <i>Pīrnāsimīha</i> and <i>Alhanadevi</i>					V.S. 1276	BSL. 174.
287. <i>Pēthāda</i>	<i>Masāhāri</i>		<i>Prāgnājī</i>		V.S. 1308	Ahmedabad, El. v. 103.
288. <i>Pēthāda</i> , f. of <i>Pālhana</i>	<i>T̄ha.</i>		<i>Prāgnājī</i> and a Gurjara		V.S. 1343	ELARBF. 254.
289. <i>Pēthāda</i>	Member of the <i>Pāñcakula</i>				V.S. 1348	II. 41. 21.
290. <i>Sri Purāntaka</i>	<i>Sthānāpati of Sri Nāvaghānadeviyī</i>				Arjunadeva, V. S. 1320	Vēraval, IA. XI. 241.
291. <i>Pūnā</i> , s. of <i>Vohādi</i>	<i>Sre. and Go.</i>	Jain	<i>Prāgnājī</i>	<i>Dhāuli</i>	V.S. 1287	El. viii. 220-1.
292. <i>Pūnā</i> , f. of <i>Sāhālā</i>	-do-	-do-	<i>Srimāla</i>		-do-	Ibid.
293. <i>Pānacāmīdra</i> , s. of <i>Pāsacāmīdra</i>	-do-	-do-	<i>Prāgnājī</i>	<i>Kāsahradā</i>	-do-	-do-
295. <i>Pānadeva</i> , f. of <i>Vosari</i>	-do-	-do-		<i>Gajāhāda</i>	-do-	Ibid. 221.
296. <i>Pūnāda</i> , s. of <i>Āmīga</i>	<i>Mahājāni</i>	Jain	<i>Prāgnājī</i>	<i>Brahmāna</i>	V.S. 1287	Ibid. 220.

PERSONAL NAMES CAULUKYA INSCRIPTIONS

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
297. <i>Sri Piṇḍapāla</i> , m. to <i>Mahānī Sri Piṇḍadevi</i>	<i>Mahānī</i>	-do-	-do-		V.S. 1293	Ibid. 227.
298. <i>Piṇḍadevi</i> , m. to. <i>Mahānī Piṇḍapāla</i>	<i>Mahānī</i>	-do-	-do-			Ibid.
299. <i>Prabhākara</i> , s. of <i>Drūḍha</i>	“ <i>Sayyāgrāhaka</i> of <i>Karpīra</i> devi”	<i>Brahmana</i> <i>Sāmarēdi</i> <i>Lāñṭhiśīva-</i> <i>gotra</i>			<i>Mūlarāja</i> III V.S. 1232	Imp. Ins. 73--
300. <i>Sri Prabhākara</i>	<i>Mahāsāndhi-</i> <i>vigrāhaka</i>	<i>Brahmana</i> (Drīja ?)	<i>Kumārapālī</i> ,		HIG. III. 200..	
301. <i>Prabhādāma</i>	Writer		<i>Vitaladeva</i> ,		V.S. 1202	Dabhoi, El. i. 20.
302. <i>Sri Pratāpāsthitī</i> , s. of <i>Sri Vatsarājī</i>		<i>Mahāmaṇḍalīka</i>			V.S. 1311	La. 41. 203.
303. <i>Pṛthimadevī</i> , w. of <i>Padmasinīha</i>		<i>Poriyā-</i> <i>voḍāna-</i> <i>areaya</i>	<i>Srimāla-</i> <i>kula</i>			PO. II. 227.
304. <i>Parusottama</i> , s. of <i>Grovinda</i> and <i>Suharvā</i>			<i>Nāgara</i>		V.S. 1328	Kodinar, IA. xi. 102.
305. <i>Parusottama</i> , s. of <i>Batalusvāmī</i> , g.s. of <i>Somadeva</i>					V.S. 1288	Girnar, KLARBP. 331--

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
306. <i>Sri Pulugideva</i>	<i>Tha. and Brhat-</i> <i>puruṣa</i>					
307. <i>Pūnapāka</i>	<i>Pāri</i> and Writer					
308. <i>Pūpasīha</i> , s. of <i>Nāhaṇa</i>						
309. <i>Pūmuya</i> , s. of <i>Pāśīla</i>	<i>Go.</i>	Jain	<i>Prāgvāṭa</i>	<i>Dhaiūli</i>	<i>Bhīma II,</i> v.S. 1287	<i>El. viii. 220-I.</i>
310. <i>Pūnīga</i> , f. of <i>Vāghā</i>	<i>Sre and Go.</i>	-do-	<i>Oksavāla</i>	<i>Sūhiavāḍa</i>	<i>Ibid.</i>	
311. <i>Putīga</i> , s. of <i>Sānikara</i>		<i>Srāvaka</i>	<i>Prāgvāṭa-</i> <i>vamśa</i>	<i>Nāḍulapura</i>		<i>Ratnapur, BPSI. 205.</i>
312. <i>Putīga</i> , s. of <i>Subhārikara</i>		-do-	<i>Srī Nadrāla-</i> <i>pura</i>			
313. <i>Pūrṇasīmīha</i> , s. of <i>Malladeva</i> and <i>Ālhaṇadevi</i>					<i>Kumārapāṭa,</i> v.S. 1209	<i>BPSI. 172.</i>
314. <i>Pūrṇasīmīha</i> , f. of <i>Vikrama</i>	<i>Mantri</i> Writer					<i>El. I. 279.</i>
315. <i>Pūrṇasīha</i>	Engraver (<i>śilpi</i>)				<i>V. S. 1343</i>	<i>Ibid.</i>
316. <i>Rajadeva</i>	Agriculturist or Zamindar				-do-	<i>HIG. III. 200.</i>
317. <i>Rājīya</i> , f. of <i>Sāvadeva</i>	<i>Sre. and Go.</i>	Jain	<i>Prāgvāṭa</i>	<i>Dhaiūli</i>	<i>V.S. 1287</i>	<i>Mt. Abu, El. viii. 220-I.</i>

PERSONAL NAMES CAULUKYA INSCRIPTIONS

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
318. "Rājaputra"	"one of the persons responsible for protecting the temple of <i>Nemaita</i> " <i>Sre.</i> and <i>Go.</i>	<i>Pratihāra-vaniśa</i>	<i>Bhātilikādā</i>	-	-do-	Ibid. 222.
319. <i>Rālhā</i> , s. of Brahmadeva						Ibid. 220.
320. <i>Rāmacandra</i> , s. of <i>Dhanacandra</i>	-do-	Jain	<i>Prāgnāta</i> -do-	<i>Kāsahradā</i> <i>Brahmaṇa</i>	-do-	Ibid. 221.
321. <i>Sri Rāmadeva</i>						
	<i>Tha</i> and <i>Br. Pu.</i>					
322. <i>Sri Raṇasimha</i>	<i>Mehara Rāja</i>	<i>Prāgnāta</i>		<i>Timbānaka</i>	V.S. 1311	
323. <i>Sri Rāmga</i> , s. of <i>Sri Gāgā</i>	<i>Maham.</i>	Jain		<i>Camidrāvati</i>	V.S. 1272.	RLARBP. 254.
324. <i>Sri Rāmga</i> , f. of <i>Sri Ānibhā</i>					V.S. 1287	El. viii. 219-20.
325. <i>Rāmū</i> , m. of <i>Sri Latiādevi</i>	<i>Tha.</i>					
326. <i>Rāsala</i> , f. of <i>Āsadharā</i>	<i>Sr. and Go.</i>	Jain	-do-	<i>Umvaranī</i>	V.S. 1288	-do- Ibid. 328.
327. <i>Ratnasiṁha</i> , s. of <i>Sri Līlā</i>			-do-	<i>Camidrāvati</i>	V.S. 1287	Mt. Abu, El. viii. 220.
328. Ratana, sister of Vikala, m. to <i>Dhanasiṁha</i>			-do-			Ibid.
				<i>Cambay</i>	V.S. 1352	Cambay, BPSI. 227.

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELI-GION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
329. Ratana	<i>Sre.</i>				V.S. 1348	IA. 41. 21.
330. <i>Sri Ratanapāla</i>	<i>Mahāmātya</i>					IA. xviii. 113.
331. <i>Ratanapāla</i> , s. of <i>Mahipāla</i>	<i>Pāri.</i>				V.S. 1266	
332. Ravi Deva, s. of <i>Vihāda</i>	One of the people responsible for protection of <i>Neminātha</i> temple.		<i>Rāthiya</i> <i>Brāhmaṇa</i> <i>Kṣat्रīya-</i> <i>gota Rāyaka-</i> <i>vāla-jāthi</i>	<i>Deūlāvāḍā</i> etc. Navali (Nauli, Udaipur)	V.S. 1300	Siyal Bet, RLARP. 253.
333. Ravi Deva, s. of <i>Vihāda</i>					V.S. 1287	Mt. Abu, El. viii. 204-7
						VII, AOGR. 647.
334. <i>Rayanādevī</i> , w. of <i>Līmāsiha</i>					V.S. 1290	Ibid. 226.
335. <i>Rājña Uccadeva</i>	<i>Go.</i>				V.S. 1264	IA. xi. 337.
336. <i>Sri Rukandina</i>	<i>Amira</i>				Arjunadeva,	Ibid. 242.
337. <i>Rudrāditya</i> , f. of <i>Mahi</i> and g. s. of <i>Madhū-sidana</i>					V.S. 1320	
338. Rudrasuri, s. of <i>Lakṣmīdhara</i>	Writer				<i>Karṇa I</i>	JBRAS. 26. 250-
339. <i>Saddā</i> , s. of <i>Pāṇa</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Dharkkata</i>	<i>Uṇvarṇi-</i> <i>Kisarāūlī</i>	V.S. 1287	BPSI. 184.
						El. viii. 220.

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
340. <i>Sādā</i> , s. of <i>Āsala</i>	-do-	-do-	<i>Prāgvāta</i>	<i>Harṣāḍūdra</i>	-do-	Ibid. 221.
341. <i>Sāhā</i> , s. of <i>Pūnā</i>	-do-	-do-	-do-	<i>Umārani-</i> <i>Kisarailī</i>	-do-	-do- 220.
342. -do-	-do-	-do-	<i>Srimāla</i>	-do-	-do-	
343. <i>Sāhā</i> , s. of <i>Nēhā</i>	-do-	-do-	<i>Dharkkāta</i>	-do-	-do-	
344. <i>Sāhanīya</i> , s. of <i>Dugasarana</i>	-do-	-do-	<i>Prāgvāta</i>	<i>Dhailī</i>	-do-	
345. <i>Sājana</i> , f. of <i>Pāśavīra</i>	-do-	-do-	-do-	-do-	-do-	
346. <i>Sājana</i> , f. of <i>Bholā</i>	-do-	-do-	-do-	-do-	-do-	
347. <i>Sājana</i> , f. of <i>Padma-</i> <i>śinīha</i>	-do-	-do-	-do-	-do-	-do-	El. i. 32.
348. <i>Sājāni</i> , w. of <i>Āmata</i>						Ia. xi. 102.
349. <i>Sāndaka</i> , s. of <i>Sūtra. Vācā.</i>						IA. xv. 360.
350. <i>Sānadhīra</i> , f. of <i>Guracandīra</i> .	<i>Sre, Pālkā</i>	Jain	<i>Prāgvāta</i>	<i>Mundasthala</i>	V.S. 1386	El. viii. 220-I.
351. <i>Sādhī</i>					V.S. 1352	
352. <i>Sāgara</i> , s. of <i>Sri</i> <i>Sātiiga</i> , f. of <i>Sri</i> <i>Gāgā</i>	<i>Tha.</i>	Jain	<i>Prāgvāta</i>	<i>Canidrāvati</i>	V.S. 1287	BPSI. 227.
353. <i>Sāgara</i> , s. of <i>Dhāndhā</i>	<i>Mahā</i>	-do-	<i>Oīsa (Uīsa-)</i> <i>vāla</i>	<i>Brahmāṇa</i>	-do-	El. viii. 219-20- Ibid. 220.

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PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
354. <i>Sri Saigra- māsimihadeva</i>	<i>Rānaka</i>				<i>Visaladeva</i> , V.S. 1317	IA. vi. 211.
355. <i>Sājā, f. of Varadeva</i>	<i>Mahā(jani)</i>	Jain	<i>Uesavāla</i>	<i>Brahmāna</i>	V.S. 1287	EL. viii. 221.
356. <i>Sahajga, s. of Vālīga</i>			<i>Kṛiyastha</i>	Stambhapura (Cambay)	V.S. 1288	RLARBP. 331.
357. <i>Sātivāhana, s. of Bharātha</i>	<i>Tha. and Pāṇītī</i>		<i>Bṛāhmaṇa (?)</i>		V.S. 1215	RLARBP. 356.
358. <i>Sālīga, s. of Subhātikara</i>		<i>Srā- vaka</i> (Jain)	<i>Prāgnāti- vaniśa</i>	<i>Nādulāpura</i>	<i>Kumārāpāla</i> , V.S. 1209	Kiradu, VPSI 172.
359. -do- s. of <i>Sāṅkara</i>		-do-	-do-	<i>Nādulāpura</i>		Ratanpur, Ibid. 205.
360. <i>Sri Sālīga, s. of Sri Sāvadēva, f. of Sri</i>	<i>Tha.</i>	-do-	-do-	<i>Candrāvati</i>	<i>Bhīma</i> II, V.S. 1287	EL. vii. 219-20.
361. <i>Sri Sāmantasimīha</i>					<i>In charge of</i> <i>Saurāṣṭra</i>	BPSI. 2045.
362. <i>Sri Sāmantasimīha- dēva</i>	<i>Mahāmāṇḍale- śvara Rāṇaka</i>				<i>In charge of</i> <i>Visaladeva</i> , Vardhipatka	IA. vi. 210.
363. <i>Sāmantasimīha, s. of Padmasimīha</i>	<i>Saciva of Arjunadeva</i>		<i>Srimālākula</i>		<i>In charge of</i> <i>Saurāṣṭra</i>	PO. II, 231.
364. <i>Sāmata</i>	<i>Sre</i>					IA. 4 I. 21.

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365. <i>Sānikara</i> , m. to <i>Lakṣmi</i>	<i>Tha.</i>		<i>Pallī</i>		V.S. 1300	Siyal Bet, Kathiawad, RLARBP. 253.
366. <i>Sāthkarasīha</i>	<i>Rāṇaka</i>			at <i>Ubhaloda-pāthaka</i>	V.S. 1196	Dholad, Ia. x. 158.
367. <i>Sākhaḍā</i>			<i>Prati (hara)</i>	in charge of <i>Talūjā</i>		IA. xi. 338.
368. <i>Sākū</i> , sister of <i>Tejāhpāla</i>			<i>Jain</i>	<i>Prāgṛvāta</i>	V.S. 1276 and 1293	BPSI. 174; EI. viii. 228.
369. <i>Salakkhaṇa</i> , f. of <i>Jogā</i>	<i>Mahamī.</i>	-do-	<i>Orisvāla</i>	<i>Dhaiūli</i>	V.S. 1287	EI. viii. 220-I. Ibid.
370. <i>Salakkhaṇa</i> , f. of <i>Vālanā</i>	<i>Sre. and Go.</i>	-do-	-do-	<i>Kāsahrrada</i>	V.S. 1287	
371. <i>Sri Salakkhaṇasīha</i>	<i>Mahāmītya</i>					
372. <i>Salaska(sinha)</i> , s. of <i>Padmasīha</i>			<i>Srimāla-kula</i>	Governor of <i>Saurāṣṭra</i> and then of <i>Lāja</i>	V.S. 1305 V.S. 1320	Gimar, RLARBP. 358. Ibid. 356 and PO. 2. 227.
373. <i>Sri Sāu</i> , sister of <i>Tejāhpāla</i>			<i>Jain</i>	<i>Prāgṛvāta</i>	V.S. 1293	Mt. Abu, EI. viii. 228.
374. <i>Sāvadeva</i> , s. of <i>Rājuya</i>	<i>Sre. and Go.</i>	-do-	-do-	<i>Dhaiūli</i>	V.S. 1287	Ibid. 220-I.
375. <i>Sri Sāvadeva</i> , f. of <i>Sri Sālīga</i>	<i>Tha.</i>	-do-	-do-	<i>Camidāvati</i>	-do-	Ibid. 219-20.
376. <i>Sāvadeva</i> , s. of <i>Jasahāḍa</i>				<i>Sū(tradīhāra) sīpi</i>	V.S. 1205	RLARBP. 356.

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
377. <i>Sāvada</i> , f. of <i>Sripāla</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Prāgvāta</i>	<i>Univarāṇi</i>	V.S. 1287	El. viii. 220.
378. <i>Sidhara</i>	Puro(hita)					IA. 4I. 2I.
379. <i>Saravāṇa</i> , f. of <i>Sām. Sīmharājā</i>	<i>Sāngharī</i>					Mt. Abu, El. viii. 204..
380. <i>Srimat Sikara</i>	<i>Tha. and Mahā-saṅdhivijrahika.</i>					<i>Mūlārājā</i> II, v.S. 1232
381. <i>Samarā</i>	<i>Sā</i> (dhu)					<i>Sāraṅgadeva,</i> v.S. 1348
382. <i>Sri Sāpala</i> , s. of <i>Āsadeva</i>	<i>Sre.</i>	Jain	<i>Prāgvāta</i>	<i>Kāyastha</i>	V.S. 1315	<i>Siyal</i> Bet, <i>Kathiawad</i> , RLARBP. 253.
383. <i>Sātikamāra</i> , f. of <i>Somasīha</i>	<i>Tha. and Aksapāṭalika</i>					<i>Bhīma</i> II, v.S. 1283
384. <i>Sri Sāntupa</i>	Writer and <i>Mahāmātya</i>					<i>Jayasimha</i> , V.S. 1184
385. <i>Sādhala</i>	<i>Sre.</i>					<i>Sāraṅgadeva,</i> v.S. 1348
386. <i>Sri Sādhala</i>	<i>Mahān.</i>			<i>Nāgara</i>	V.S. 1350	Wadhavan, RLARBP. 24I.
387. <i>Sāthāka</i>	Agriculturist or Zamindar					<i>Kumārapāla</i> , V.S. 1202

PERSONAL NAMES CAULKYAN INSCRIPTIONS

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
388. <i>Santosā</i> , m. of <i>Srī Suhadā</i>	<i>Thakurājī</i>		<i>Modha</i>		V.S. 1297	El. viii. 229.
389. <i>Samisutrya</i>						I.A. xi. 337.
390. <i>Silātri</i> , s. of <i>Vālara</i>	<i>Go.</i>		<i>Brahmāna (?)</i>		V.S. 1264	I.A. xi. 337.
391. <i>Silāna</i> , f. of <i>Delhaṇa</i>	<i>Sre. and Go.</i>	Jain	<i>Öiscvāla</i>	<i>Sihilavāḍā</i>	V.S. 1287	El. viii. 221.
392. <i>Srī Sivārāja</i>	<i>Mahattama aad</i>				<i>Mūlārāja,</i>	El. x. 79.
	<i>Dīta.</i>				V.S. 1051	
393. <i>Sītā</i> , w. of <i>Somesvara</i>			<i>Nīgara</i>			L. xi. 102.
394. <i>Srī Sobhanadeva</i>		<i>Mahāni</i>		<i>of Vāmana-</i>	<i>Bhīma</i> II,	IA. xviii. 113.
				<i>sthāti</i>	V.S. 1266	
395. <i>Sohaladevi</i>		<i>Bāī</i>		<i>Viśaladeva,</i>	V.S. 1308	
396. <i>Sohagā</i> , s. of <i>Tējāhpāla</i>						BSL. 174.
397. <i>Sohāda</i> , f. of <i>Kumārabhāda</i>	<i>Sre.</i>					
398. <i>Sohi</i> , f. of <i>Pālhaṇa</i>	<i>Sre. and Go.</i>	Jain	<i>Oīśa</i>		V.S. 1287	El. 2.24.
			<i>(Uesa)ōvāla</i>			
399. <i>Sohagāvā</i> , s. of <i>Tējāhpāla</i>		<i>Bāī</i>	<i>Prāgñīta</i>		V.S. 1293	Mt. Abu, El. viii. 220.
400. <i>Sohiva</i> , f. of <i>Āśvēsvara</i>			-do-		V.S. 1287	Ibid. 229.
			-do-			Ibid. 221.

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
401. <i>Sokhukā</i> , w. of <i>Vastipāla</i> and d. of <i>Tha. Kāñhadā</i> and <i>Tha. Rāṇu.</i>	<i>Mahān.</i>	-do-	-do-		V.S. 1288	Girnar, RLARP 331.
402. <i>Sri Sokhu</i> , 2nd w. of <i>Vastipāla</i>	<i>Mahān.</i>	-do-	-do-		V.S. 1288-89	Ibid. 361; EI. viii. 225.
403. <i>Solā</i> , s. of <i>Chāīda</i>	<i>Go.</i>	of <i>Muhilāii?</i> family			V.S. 1264	IA. xi. 338.
404. <i>Sri Solanadeva</i> , s. of <i>Vilhanadeva.</i>	<i>Rājā</i> (putra)					IA. xviii. 344.
405. <i>Soliyā</i>	Meha (ra)				V.S. 1266	
406. <i>Somesvara</i>	“Composer”		<i>Brahmana</i>		<i>Visaladeva,</i>	El. 1.31.
407. <i>Sri Somasimhadeva</i>	<i>Mahāmāndaleśvara</i>				<i>Bhīma II,</i>	IA. xviii. 113.
408. <i>Sri Somesvara</i>	<i>Rājakula.</i>				<i>V. S. 1311</i>	
409. -do-	<i>Tha and Purohita</i>				<i>Bhīma II,</i>	El. viii. 219-22.
410. <i>Somesvara</i> , m. to <i>Sitā</i>	<i>Mantri</i>				<i>V. S. 1287</i>	Arjunadeva,
411. <i>Sri Somasimha</i> , s. of <i>Satikamāra</i>	<i>Tha and Mahākṣa-</i> <i>pātālika</i>		<i>Brahmana</i>		<i>V. S. 1320</i>	Kodinar, IA. xi. 102.
			<i>Nāgara,</i>		<i>V. S. 1288</i>	RLARP 329.
			<i>Guñigrāma</i>		<i>V. S. 1288</i>	
			<i>Kapīha gotra</i>		<i>V. S. 1288</i>	
			<i>Kōyastha</i>		<i>Bhīma II,</i>	
					<i>V. S. 1287</i>	IA. vi. 202.

PERSONAL NAMES CAULUKYA INSCRIPTIONS

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
412. -do-	-do-	-do-	-do-		V.S. 1288	Ibid. 204.
413. -do-	-do-	-do-	-do-		V.S. 1299	Ibid. 209.
414. <i>Suharvā</i> , w. of <i>Govinda</i>						IA. XI. 102.
415. <i>Soma</i> , s. of <i>Vahudeva</i>	<i>Sre.</i> and <i>Gn.</i>	Jain	<i>Dharkkāta</i>	<i>Kisarailī-Umavarāti</i>		El. viii. 220.
416. <i>Sri Soma</i> s. of <i>Tha.</i>	<i>Tha</i>		-do-	<i>Prāgvāta</i>	<i>Anahilapura</i>	
<i>Sri Caṇḍa</i>						
417. <i>Soma</i>					V.S. 1352	Cambay BPSI. 227.
418. <i>Somadeva</i> , f. of <i>Bakula-</i>	<i>Tha</i> , Writer				V.S. 1288	Gintar, RLARBP. 331.
<i>svāmī and g.f. of</i>	Engraver (<i>śilpi</i>)					
419. <i>Somarevi</i> , s. of						
<i>Madhyasidana</i>	Witness to a land					
420. <i>Sri Somarājadeva</i>	grant					
	<i>Mahā.</i> and <i>Prati.</i>					
	<i>Purusottama</i>					
421. <i>Sri Somesvara</i>						
	<i>Mahāmīya</i>					
422. <i>Somesvara</i>						
	<i>Brāhmaṇa</i>					
	<i>Rāyakavūla</i>					
423. <i>Sri Suhaḍā</i> , 2nd w. of	<i>Mahāni.</i>	Jain	<i>Moḍha</i>			
	<i>Sri Tejāḥpāla</i>					

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
424. <i>Sumacanda</i>	<i>Jyotiṣa</i>				V.S. 1297	IA. xviii. 112-14.
425. <i>Sri Sumaladevi</i>	<i>Mahārāṇī</i>					IA. vi. 205.
426. <i>Sumesira</i> , s. of Ācā.	<i>Vya</i> (Merchant?) <i>Go.</i>				V.S. 1295	
427. <i>Sumaṇa</i>	<i>Sūtradhara</i>				V.S. 1264	IA. xi. 338.
						<i>Visaladeva</i> , El. v. 103.
428. <i>Sumiṇa</i> , f. of <i>Dhanadeva</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Srimāla</i>	<i>Hanḍāūdra</i>	V.S. 1308	
429. <i>Sūradēva</i>	Agriculturist or Zamindar		<i>Brāhmaṇa</i>		V.S. 1287	El. viii. 221.
						<i>Kumārapāli</i> , HIG. III. 200
430. <i>Sri Tha. Surajī</i>					V.S. 1202	
	<i>Mahāsandhivigrahika</i>					
	<i>Dūtaka</i>					
431. <i>Tejā</i>	<i>Pūgi</i>				V.S. 1263	
						<i>Sāraṅgadeva</i> , IA. 41. 21.
432. <i>Tejā</i>	<i>Tha.</i>				V. S. 1348	
433. <i>Tejihpāla</i> , s. of <i>Asarjī</i>	<i>Tha.</i>					-do-
434. -do-	<i>Mahāmī</i>	Jain	<i>Prāgūṭa</i>	<i>Āṇahilapura</i>	V.S. 1287	El. viii. 219-20.
435. <i>Sri Tihāṇadevi</i> , w. of <i>Mahāmī</i> . <i>Sri Dharanīga</i> .	<i>Tha.</i>	-do-	-do-		V.S. 1276	BPSI. 174.
		-do-	-do-		V.S. 1287	El. viii. 219-20.
436. <i>Thīrādēva</i> , f. of <i>Vīryā</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Srimāla</i>	<i>Hanḍāūdra</i>	V.S. 1287	Ibid. 221.
437. <i>Thēpaka</i>	<i>Mehera</i> (King)				V.S. 1386	IA. xv. 360.
438. <i>Trihūvana-devī</i> , w. of <i>Dharanīga</i> .					V.S. 1276	BPSI. 174.

PERSONAL NAMES CAULUKYA INSCRIPTIONS

PERSONAL NAME	PROFESSION OR DESIGNATION	RELI- GION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
439. <i>Tripurāntaka</i>	Appointed a					El. I. 271.
	Mahattara					
	<i>Sā</i> (<i>dhu</i>)				V.S. 1343	
	<i>Rājūla</i>				-do-	V.S. 1348
	<i>Mantri</i>				V.S. 1264	IA. 41. 21.
		<i>Srimāla-kula</i>				IA. xi. 338.
					V.S. 1320	PO. II. 230.
					V.S. 1287	
443. <i>Udayapāla</i> , s. of <i>Pāthana</i>	<i>Mahā</i> (jani) and <i>Go.</i>	Jain	<i>Prāgvāta</i>	<i>Brāhmaṇa</i>	V.S. 1290	El. viii. 221.
444. <i>Sri Uddala</i> , s. of <i>Sri Dharaniga</i>	<i>Tīha.</i>	-do-	-do-	<i>Camatkāvati</i>	-do-	Ibid. 219-20.
445. <i>Uragadevī</i> , d. of <i>Sri Lāmashīha</i>		-do-	-do-		V.S. 1290	Ibid. 226.
446. <i>Vāghā</i> , s. of <i>Pīniga</i>	<i>Sre.</i> and <i>Go.</i>	-do-	<i>Orisavāla</i>	<i>Sāhilavādā</i>	V.S. 1287	Ibid. 221.
447. <i>Vāhada</i> , f. of <i>Kumāra-</i> <i>simha</i>	<i>Satrudhāra</i> and Engraver				V.S. 1288	RLARBP. 329.
448. <i>Vāhadi</i> , f. of <i>Pīnā</i>	<i>Sre.</i> and <i>Go.</i>	Jain	<i>Prāgvāta</i>	<i>Dhāuli</i>	V.S. 1287	El. viii. 221.
449. <i>Vāhada</i> , s. of <i>Yasadeva</i>	-do-	-do-	<i>Orisavāla</i>	<i>Sāhilavādā</i>	-do-	-do-
450. <i>Vāhada</i> , s. of <i>Gosala</i>	-do-	-do-			-do-	-do-
451. <i>Vāhada</i>	<i>Tīha.</i>	-do-	<i>Srimāla</i>	<i>Pattana</i>	V.S. 1305	RLARBP. 358.
452. <i>Vāhada</i> , s. of <i>Udaya</i>	<i>Mantri</i>		<i>Srimāla-kula</i>			PO. II. 229.
453. <i>Vāhada</i> , f. of <i>Soma</i>	<i>Sre.</i> and <i>Go.</i>	-do-	<i>Orisavāla</i>	<i>Sāhilavādā</i>	V.S. 1287	El. viii. 221.
454. <i>Vāhadeva</i> , f. of <i>Soma</i>	-do-	-do-	<i>Dharkkāta</i>	<i>Umavarani</i>	-do-	Ibid. 220.

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
455. <i>Śri Vahudera</i>	<i>Tha.</i> and <i>Mahāsandhi-vigrāhika</i> , <i>Dūtaka</i>				<i>Bhīma</i> II, v.s. 1288	IA. vi. 204.
456. <i>Vājada</i> , f. of <i>Jairasimha</i>	<i>Dhvrea</i> , Writer		<i>Kāyastha</i>		v.s. 1288	RLARBP. 328.
457. <i>Vājada</i> , s. of <i>Ānaka</i>	Writer			-do-	<i>Stambhapura</i>	Girnar, RLARBP. 331.
458. <i>Vālāna</i> , s. of <i>Salakkhana</i>	<i>Sre.</i>	Jain	<i>Uesavāla</i>	<i>Kāshāhada</i>	v.s. 1288 v.s. 1287	El. viii. 220.
459. <i>Vālana</i>	<i>Pāṇḍita</i> , Writer		<i>Brahmāṇa</i>	<i>Kumārapālā</i> ,		El. i. 293.
460. <i>Vālā</i> , f. of <i>Padmasīha</i>	<i>Sre.</i>			<i>Prāgvāta</i>	v.s. 1208	Ibid. 221.
461. <i>Vālaharā</i> , f. of <i>Mahān</i>				-do-		IA. xviii. 113.
462. <i>Vālīga</i>	Writer		<i>Kāyastha</i>	<i>Stambhapura</i> (?)	v.s. 1288	Girnar, RLARBP. 331.
463. <i>Vālahala</i>	<i>Sre. (Mātajana)</i>			<i>Timuānaka</i>		IA. xi. 337.
464. <i>Vālāka</i> , s. of <i>Gauradevi</i>		Jain			v.s. 1299	El. ii. 29, Roha N. Crij.
465. <i>Vāmarā(ja)</i> , s. of <i>Meghā</i>			<i>Gelīā Rājīta</i>		v.s. 1282	Palampur, El. II. 28.
466. <i>Vānadevi</i> , s. of <i>Tējāhpālā</i>					v.s. 1296	BPSI. 174.
467. <i>Vāpala Gājana</i>		Jain	<i>Srīmāla</i>		v.s. 1287	El. viii. 221.

PERSONAL NAMES CAULUKYA INSCRIPTIONS

PERSONAL NAME	PROFESSION OR DESIGNATION	RELI- GION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
468. <i>Sri Vāpanadeva</i>	<i>Mahāmanḍaleś- vara</i>			Godrahaka	<i>Jayasimha</i> . V.S. 1196	IA. xi. 159-60.
469. <i>Varadeva</i> , s. of <i>Sātiā</i>	<i>Mahā</i> (jani) and <i>Go.</i>	Jain	<i>Uṣavālā</i>	<i>Brahmāṇa</i>	V.S. 1287	El. viii. 20.
470. <i>Vastuplāśa</i> , s. of <i>Āśarāja</i>	<i>Mahāṇi</i> .	-do-	<i>Prāgvāṭa</i>	<i>Anahilapura</i>	-do-	Ibid. 210.
471. <i>Vatīvara</i> , f. of Kekkaka	Writer		<i>Kāyastha</i>	<i>Bhīma I</i> , V.S. 1120.	<i>Bhīma I</i> , V.S. 1086	El. xxi. 172. IA. vi. 194.
472. -do-		-do-		<i>Kāyastha</i>	<i>Simha</i> 93	IA. xviii. 110.
473. -do- s. of <i>Kātīcana</i>		-do-			<i>Sārangadeva</i>	IA. 41.203.
474. <i>Sri Vatsarāja</i> , s. of <i>Yoga-simha</i> , f. of <i>Pratāpśimha</i>			<i>Mahāmanḍalika</i>			
475. <i>Sri Vajāka</i>			<i>Dandarājyaka</i>	<i>Kumārapāla</i> , <i>Nāḍḍulapura</i>		PO. 1.2.44.
476. <i>Sri Vajaladeva</i>	<i>Mahāmanḍaleś- vara</i>			<i>Ruling Narmadā- tata-maṇḍala</i>	V.S. 1210	IA. xviii. 82-4-.
477. <i>Vaijala</i> , f. of <i>Tha.</i> , <i>Sri Kumarāṇa</i>				<i>Cāhūyāna- anyaya</i> (family)	V.S. 1231	<i>Mūlārāja</i> II, V.S. 1232
						Imp. Ins. and H.G.- III. 73.

HISTORICO-CULTURAL ETHNO-GEOGRAPHY

PERSONAL NAME	PROFESSION OR DESIGNATION	RELIGION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
478. <i>Vayajukā</i> , sister of <i>Tigāhpāla</i>		Jain	<i>Prāgvīṭa</i>		V.S. 1276.	BPST. 174.
479. -do-	<i>Bāī</i>	-do-	-do-		V.S. 1293	Mt. Abu, El. viii. 229.
480. <i>Sri Vayajaladeva</i>	<i>Danīḍanāyaka</i>			<i>Ruling at Sri Nadāula</i>		Bali, PO. II. 246.
481. <i>Sri Vayajaladeva</i>				V.S. 1216		
				<i>Bhīma II,</i>		IA. vi. 206.
				V.S. 1295		
482. -do-				<i>Tribhuvanapāla,</i>		Ibid. 209.
				V.S. 1299.		
483. Vayajaladeva	<i>Sā(dhu)</i>			<i>Sāraṅgadeva,</i>		IA. 4I.2I.
484. Vayajala, s. of <i>Vikala</i>				V.S. 1348		
485. <i>Vaīla-devi</i> , d. of				<i>Modhavamīśa</i>	V.S. 1352	BPST. 227.
486. <i>Sri Vedagarbharāśī</i>	<i>Tejāhpāla</i>	Jain	<i>Prāgvīṭa</i>	<i>Stambhatīrtha</i>	V.S. 1290	Mt. Abu, El. viii. 226.
				<i>Brahmana</i>		
				<i>Sthānapati</i>		
487. -do-					V.S. 1299	
488. <i>Vikāla</i> , f. of <i>Ravideva</i>	<i>Mathapati</i>	-do-	<i>Brahmaṇa</i>	of <i>Maṇḍala</i>		Ibid. 210-12.
				Resident of		VII. AOCR. 647-
				<i>Rākavāla</i>	Naval (Nāvali,	
				<i>jñātiya Kṛṣṇā-</i>	Udaipur)	
				<i>treya-gotra</i>		

PERSONAL NAMES CAULUKYA INSCRIPTIONS

PERSONAL NAME	PROFESSION OR DESIGNATION	RELI- GION	CASTE	RESIDENCE	TIME	LOCALITY AND REFERENCE
489. <i>Vijayapāla</i> , s. of <i>Mahipāla</i>	<i>Pari.</i>	<i>Palli</i>		<i>Sahajigapura</i>	V.S. 1300	Kathiawad, RLARBP. 253.
490. <i>Veni</i> (<i>lāla</i> or <i>dāsa</i>)	<i>Joṣī</i>	<i>Nāgara</i>				El. i. 293.
		<i>Brahmaṇa</i>			V.S. 1268	
491. <i>Vosari</i> , s. of <i>Tha.</i>	<i>Tha.</i> and <i>Aksa-</i> <i>pālikā</i>	<i>Modha</i>			<i>Bhīma</i> II, V.S. 1263	VII. AIOCR. 648.
492. -do-	-do-	-do-			-do-	IA. vi. 195.

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